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ARRANGEMENTS have been made with the American News Company by which the RECORD OF CHRISTIAN WORK will be on sale in the leading bookstores and on the news counters throughout the country. This will be a convenience to many of our friends, which they will be quick to appreciate, and will aid in giving us a wider circulation than we have yet experienced.

THE presence of Rev. G. Campbell Morgan, Dr. W. W. White and Rev. John Kelman at the Northfield Summer Bible School during July speaks for the character of the work to be done. The courses of study have been selected with a view to their general interest and helpfulness to the greatest number, and it is the purpose of the school to afford practical suggestions for Bible scholars and those who are preparing to become leaders of Bible classes.

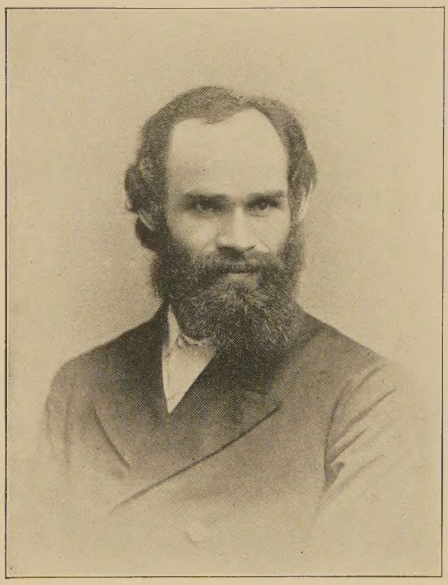
"IT is easier working through the will to alter the disposition," says Robert E. Speer, "than working through the disposition to alter the will." It is for this reason that Christianity is always concerned with a man's heart, as the seat of his will. To win the heart is to have the whole being, intellect, emotions and all. To appeal to intellect or emotions alone is to be superficial, for, in its final analysis, Christianity depends upon the exercise of the will to accept the finished work of Christ.

MOUNT Hermon Boys' School has recently experienced the most remarkable spiritual awakening in its history. The influence of the revival has been felt throughout every department of the school, and a large number of conversions have resulted. The work, which was characterized by no special demonstrations, can be attributed to no human agency. It was evidently a work of the Holy Spirit in the hearts of individuals, for in many cases the young men were brought under a conviction of sin and yielded their hearts to God while entirely alone. A brief account of this awakening will be found under "Northfield Items." Many are the prayers going up, in which our readers are earnestly requested to unite, that the stream of blessing may flow through the entire Connecticut valley, reaching in its course not only the Northfield Seminary but also the many other institutions of learning found along the banks of this beautiful river.

THERE should always be the strongest bonds of fellowship and most cordial coöperation between evangelists and pastors. It is with deep regret, therefore, that we note a tendency among some ministers and evangelists to criticise each other's work. The work of an evangelist is to build up the Church of Christ by bringing men into its fellowship, while that of a pastor consists not only in this, but also in nourishing those thus entrusted to his care. It is of the utmost importance, therefore, that both pastors and evangelists should seek by mutual aid to build up the others' work, rather than to belittle it. Unless an evangelist has also had experience in pastoral work he is not qualified to judge of its conditions and demands, and that pastor who is not successful in bringing men to a saving knowledge of Christ, is the last one to criticise those whom God has blessed in such work.

THE ZIONIST MOVEMENT AND ITS SIGNIFICANCE.

David Baron.



DAVID BARON.

"Thus, not only had one issue answered to the other, but the need and the hope were united, necessity embraced national aspiration, and this unity of misery in the present, and belief in a glorious destiny, was called Zionism." So Mr. J. de Haas, secretary of the Zionist Federation in England, concludes his impassioned pamphlet, "Jewish Needs and Jewish Ideals" which, from the standpoint of the rationalistic Jew who rejects the doctrine of a personal Messiah, sums up the causes which gave birth to the Jewish national movement. That Jewish misery is the outward moving cause of this remarkable movement is apparent to the Christian as well as to the Jewish observer of the present condition of the scattered people. Thus my friend, Rev. C. A. Schönberger, brother-in-law to the late Adolph Saphir, writes:—

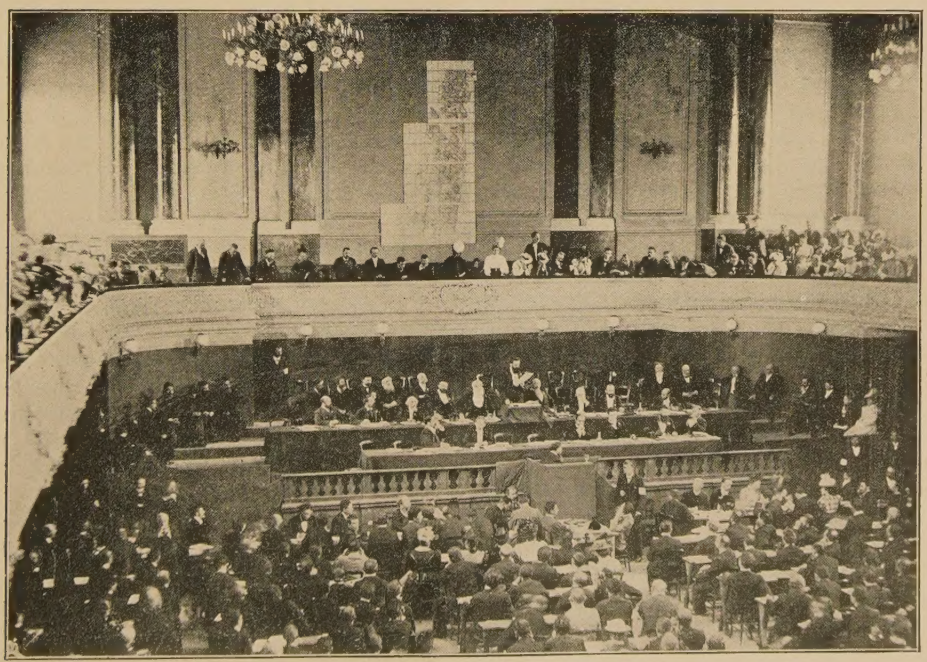
"Modern 'Zionism' derives its origin and growth from the unsettled state of Zion's people. Zionism is in special favor with the masses of all classes of Jews whose economic and social condition has become so unfavorable and precarious among the nations. The Jewish problem is so complex; the Jewish disadvantages and material misery are so glaring wherever we look, that it is not to be wondered at that so many of them, especially young men, get fascinated by the phantom of wild Socialism, and are even entangled in the madness of Anarchism. Yes, great are Israel's troubles; and the impossibility of their living peacefully and undisturbed, as Jews, in the so-called Christian world, has become more and more a hard fact. Zionism seeks a remedy for these evils in their return to Palestine, and pictures to itself a 'Messianic era' for its people and the world, so soon as they shall be re-established in their old inheritance."

That it was the recognition of the fact "that Judaism is an immense hostelry of misery, with branches throughout the world," which first induced the leaders of the Zionist movement to take up the cause of their poor brethren, is clear also from the writings and speeches of Dr. Herzl (the founder of the movement) and of Max Nordau, its most brilliant advocate, but it was Antisemitism and especially the German, French, and Austrian application of it to the "emancipated," cultured Jews in those countries which brought the seriousness of the Jewish Question home to these men who, apart from their national origin, had really ceased to be Jews. But therein lies, perhaps, the chief significance of Zionism. The millions of the poor, less cultured orthodox Talmudic Jews in Russia, Galicia and Roumania have all along had their hearts and eyes fixed on the land of their fathers, for which they have never ceased to yearn. They have known also that no land of their dispersion could be their resting place very long: hence

the many colonizing schemes and the more than thirty Jewish colonies which already exist in Palestine, consisting almost entirely of Russian and Roumanian Jews. The remarkable thing is that, as the result of the newest phases of the anti-Jewish movement on the Continent, the more cultured, wealthy, and rationalistic Jews are at last digesting the truth that it is not by the so-called "reform" movement, which aims at assimilation with the nations, that the Jewish Question will be solved; for, after all their efforts in this direction for more than half a century and their desperate eagerness to strip themselves of all that is true and false in orthodox Judaism as a kind of peace offering to the mysterious, deep-seated antipathy of the Gentiles, they find that it is just against themselves, more even than against the less cultured of their brethren in Russia and Eastern Europe, that the bitterest animosity is manifested, and that Christendom, though itself for the most part apostate from truth and from the faith of Christ, is even less reconciled to the rationalism and neology of the modern, cultivated "Israelite," than it is to the Talmudism of the more consistent orthodox "Jew" who still wears his *kaftan* and *peyoth*.

It is, for instance, a sign of the times in itself, to see the world-famed author of such terrible books as *"Die Conventionellen Lügen der Culturmenschheit" and "Paradoxe,"* who did so much by his writings to destroy the faith of Jew and Christian, with a view to remove what was thought to be the only cause of separation and estrangement between the two, now standing in the tribune of the Zionist Congress and, with fiery eloquence, preaching the doctrine of Jewish nationalism and separation, and proclaiming the fact in the face of the whole world, that the only solution of the evermore perplexing Jewish Question is that of a great exodus from among the nations, and a return to Palestine.

But in this respect Dr. Nordau (like some of the other leaders) represents in his own person one of the most significant facts in connection with this



THE SECOND ZIONIST CONGRESS, BASLE.

Zionist movement, and this is the confession that it is *impossible for the Jews to amalgamate with the nations* even if they would. This, indeed, was the pathetic cry of the founder of the movement in his original manifesto.

"We have honestly striven everywhere," he says, "to merge ourselves in the social life of surrounding communities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain are we loyal patriots, in some places our loyalty running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries, we are still cried down, as strangers; and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering.

"We are one people—our enemies have made us one in our despite, as repeatedly happens in history. Distress binds us together, and thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and a model State."

But it is a greater power than "our enemies" which is keeping Israel distinct "in their own despite," and who, all through the ages, has continued to stir up the Jewish nest, whenever they have wanted to assimilate with the nations. It is the power of the God, Who swore, that "as long as sun and moon endure, Israel would abide a nation before him forever"—of the irresistible Ruler among the nations, Who has warned them long in advance that "that which cometh into your mind shall not be at all, that ye say, We will be as the nations, as the families of the countries. . . . . As I live, saith the LORD God, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and

DR. THEODORE HENZL.

with a stretched out arm, and with fury poured out."

The first Zionist Congress took place in Basle from the 29th to 31st of August, 1897, and was the direct outcome of Dr. Herzl's remarkable pamphlet, *Der Juden Staat,* which was printed in 1896. It was a truly marvelous event in Jewish history, for never since the dispersion was it possible for representatives of the people from all parts of the earth to come together for the purpose of conferring on the subject of the reëstablishment of a Jewish State in Palestine. To quote from Dr. Nordau's address at the third Congress: "It seemed as if we were witnessing a miracle which affected ourselves and everything around us. We felt ourselves part and parcel of a fairy tale, in which we saw our brethren thousands of years buried again become flesh and blood;" or in the words of Mr. de Haas, "The organic center of the race was at one effort reëstablished. . . . . The long-gone past rolled back in mighty waves of overwhelming emotion, for led by modern men, by men who are far from vaporing sentimentality, this rejoined family (led by the late Professor Schapiro of Heidelberg) took to-

gether, with lifted hand, the ancient oath, 'If I forget thee, O Jerusalem, let my right hand forget its cunning.' It was evident that not only was the Jewish nation still alive, but that the vital spark in Israel was the feeling of nationality joined to love of Palestine." The chief aim of the movement was formulated at the first Congress in these words which form the main item of the Zionist program—"Zionism strives to procure for the Jewish people an openly recognized and legally assured home in Palestine," the whole idea of which may be said to be embodied in the legend of the Zionist medal which was designed by the renowned Jewish sculptor, Beer. It is that of a poor, wandering family, father, mother with a babe at her breast, and two other children besides, the eldest of whom, a boy, has already a wanderer's staff in his hand. This group is meant to represent the whole "tribe of the wandering foot and weary breast." To them, in their hopelessness and dejection, an angel appears, in the shape of a graceful female figure, representing Zionism or "the National Idea," who lays her right hand on the shoulder of the dejected man, and with her left points eastward, where the Sun of hope may be seen rising on their ancient fatherland, on the other side of the Mediterranean Sea. On the other side of this medal are words in Hebrew, taken from Ezek xxxvii., "Behold, I will take the children of Israel from the midst of the nations, ... and will bring them to their own land."

I have elsewhere said that there is much from the Christian standpoint to criticise and to lament in the fact that the means proposed for the accomplishment of this great end are entirely material and political; and that, so far, there is an utter forgetfulness of the cause of the long break in Jewish national history, and an ignoring of the words of their own prophets that, though He has doubtless used the nations to carry out His will, it was, all the same, GOD Who scattered Israel on account of sin (Jer. xxxi. 10; Amos ix. 9), and therefore, though He may again use means to gather them, without God and without repentance they will never be restored in blessing. Nevertheless, even to the Christian, Zionism is a movement which must be followed with the deepest interest, for what we are now beginning to see is nothing less than, to use the title of Professor Heman's book on the subject, "The awakening of the Jewish Nation," after a sleep of nineteen centuries, a national awakening which, in spite of the dark but short night of trouble which still lies ahead, I greet as preparatory to the great spiritual awakening of Israel, the issues of which to the world will be as "life from the dead."

Moreover, it seems clear from the prophetic Scriptures that there will be a partial return of the Jewish people to Palestine before the Second Coming of our Lord Jesus Christ, *in a condition of unbelief,* and as far as we can see Zionism seems a preparation for it.

There is one other important fact in connection with the Zionist movement which is of great significance from the Christian and missionary point of view, and that is the growing estrangement which it reveals between the masses of the Jewish people and the modern Rabbis. Some of my readers are no doubt aware that the bulk of the "reformed" Rabbis on the Continent of Europe are opposed to Zionism and that many have formed themselves into a league against it, and they must wonder as to what can be the reason of this opposition on the part of the Rabbis.

The answer is very simple: they are angry because the Zionists have unmasked the hollowness of their pretensions, and have shown them up to the world as strutting about with a lie in their right hand. These modern "reformed" Rabbis have tried to deceive themselves and their followers into the belief that their dispersion among the nations, instead of being a punishment for apostasy from their God, was, on the contrary, a blessing—in fact, the realization of the Messianic

ZIONIST CONGRESS HALL, BASLE.

ideal, for only as a *Diaspora* can they fulfil their mission of bearing witness to the nations.

It may be news to the so-called Christian nations of Europe and America to learn that these modern Rabbis are the true lights of the world, the salt of the earth, who must remain scattered to illumine the nations, and to preserve them from corruption; and that it is to them, and to the Rabbis who preceded them, that the nations owe what knowledge they possess of the true and living God—but so they speak and write of themselves.

Now it was bad enough to hear it from missionaries and Christians that this is all false; that neither from the "orthodox" Talmudic, who are the successors of the Pharisees, nor yet from the "progressive" or "reformed" Rabbis, who are no improvement on the Sadducees of the time of our Lord, did the Gentiles learn to know of the true and living God of Israel, but from the Jewish apostles of the Lord Jesus Christ, the true Light of the world, Whose true glory these Rabbis have done their utmost to hide and misrepresent before their nation; that since the rejection of Christ and the destruction of Jerusalem, while the Gospel of Christ has continued its triumphal march among the nations, the synagogue has been struck with impotence, and unbelieving Israel with barrenness; that the Jews in their dispersion have indeed a mission, but quite different from that of which these modern Rabbis and their disciples boast—the mission, namely, of witnessing to God's righteous severity, as a warning to these "Christian" nations that they also, if they continue not in God's goodness, shall be "cut off" (Rom. xi. 22).

It was bad enough, I say, to hear all this from Christians, but for these leaders of Zionism to come and tell them—"A plague on you and your so-called mission; the nations do not want us in their midst; your antagonism to the national movement on the ground of 'the Messianic' idea and patriotic love to the countries which have granted you civil rights, is but veiled hypocrisy, covering your selfishness and fear lest your comfortable nests should be stirred. Should not the shepherds feed the flocks? but ye modern, 'progressive' Rabbis and your rich, worldly-minded followers who, by their wealth, and at the cost of the sacrifice of Jewish principles, have succeeded in gaining for themselves a position in Gentile society—what have ye done for the masses of your people?"

No wonder that many of these modern Rabbis hate Zionism, and have bound themselves into a union in order to oppose and protest; and no wonder, also, that, when Dr. Max Nordau in his speech at the third Congress in 1899 said, "I will not speak of the so-called Protest Rabbis of the West. With those we have already settled, and I hope that soon the whole Jewish people will have settled with them"—and again when in his speech at the fifth Congress in 1902 he denounced them as "hypocrites who prate about the Mission of the Jews among the nation," the whole Congress vehemently cheered and applauded.

To Christians who believe that "Jehovah will have mercy on Jacob, and will yet choose Israel, and set them in their own land" (Isaiah xiv. 1) and who know that "when

Jehovah shall build up Zion he shall appear in his glory" (Psalms cii. 16), the Zionist movement should serve as a call to prayer that God's purposes may be speedily accomplished, that all Israel may be saved and all the ends of the eartn "see the salvation of our God."

TYPES OF TEMPTATION: SOME SCRIPTURE PROMISES.

Rev. Handley C. G. Moule, D. D.

"Exceeding great and precious" are the promises with which the Word of God meets the Christian under temptation. Let us take a few out of the many, just to recite them to our hearts. Then let us gather up some special treasures from "this cloud of witnesses."

"Through God we shall do valiantly, for it is he that shall tread down our enemies" (Psalm lx. 12); "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. xl. 29); "I will put my law in their inward parts, and write it in their hearts" (Jer. xxxi. 33); "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. xxxvi. 27); "If ye through the Spirit do mortify the deeds of the body ye shall live" (Rom. viii. 13); "In all these things we are more than conquerers, through him that loved us" (Rom. viii. 37); "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20); "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x. 13); "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9); "The Spirit lusteth against the flesh" (Gal. v. 17); "Take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16); "I can do all things through Christ which strengtheneth me" (Phil. iv. 13); "The very God of peace shall sanctify you wholly" (1 Thess. v. 23); "In that he himself hath suffered, being tempted, he is able to succour them that are tempted" (Heb. ii. 18); "He was in all points tempted like as we are, yet without sin; let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 15, 16); "This man hath an unchangeable priesthood; wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 24, 25); "Count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience" (Jas. i. 2, 3); "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. i. 12); "For a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. i. 6, 7); "Cast all your care on him, for he careth for you; be sober, be vigilant, because your adversary the devil walketh about, seeking whom he may devour; whom resist, kept steadfast by means of your faith*" (1 Pet. v. 7-9); "The Lord knoweth how to deliver the godly

* It is best to render (or rather to explain) the Greek words so. The word *pistis* in the New Testament habitually refers not so much to the truth believed, "the faith," the creed, as to the trust which grasps the promises—"our faith".

out of temptation (2 Pet. ii. 9); "This is the victory that overcometh the world, even our faith" (1 John v. 4); "He is able to keep you from falling" (Jude 24); "I will keep thee from the hour of temptation" (Rev. iii. 10).

Truly, according to His own Word, "God is able." Yes, He "is able to make all grace abound toward us, that we, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 8); That wonderful assurance, just quoted, so positive in its greatness, amply includes the more negative promise that no temptation shall be too much for the soul that draws upon such "all-sufficiency" against it. So

"Let us sing, though fierce temptation
Threatens hard to bear us down,
For the Lord, our strong salvation,
Holds in view the conqueror's crown."

What main messages may we gather up from this bright mass of promises and truths?

First, we have that great and far-reaching fact, that victory "belongeth *unto God.*" This emerges at every turn. "*Through God* (or, more literally, *In God*) we shall do valiantly; *he* shall tread them down"; "*I* will cause you to walk in my statutes"; "*My* grace is sufficient for thee"; "*He* is able to succour; able to save to the uttermost; able to keep you from falling," and "from the hour of temptation." Let us "give ourselves time to believe" this great primary, precious truth. Before all considerations in detail, let us consider this, that we have an eternal, personal Friend and Master, "Lord of all power and might," Who is not only the Spectator of our trials but able and willing to be our Agent in them. He does indeed "hold in view the conquerer's crown." But He does so not as if He stood aloft and afar, calling on us to do our best on the distant plain of battle, and showing what He will give us afterwards if we can contrive to overcome. He is in the thick of the strife Himself, smiting down the foe, and making His victory ours in its wonderful results. Our secret of triumph is to be close to Him, the Conquerer, and wholly on His side. Our power lies in the surrender to the present "strength of his might." The more we call God in, the more surely and wholly shall we cast the tempter out.

Then, on the other side, our texts give us a command to trust Him with an *active* faith. We are not to sit down as if our part were nothing; no, we have to do our part, only the right part and in the right way. "Be sober, be watchful"; "Resist, kept steadfast by means of your faith"; "He is able to save them that come to God by him"; "By the Spirit mortify the deeds of the body." Here is personal action. The man recollects, and takes care to keep spiritually awake, and spiritually "sober," that is to say, clear-headed, in view of dangers and duties. He does not merely muse about his Deliverer, but actually and habitually "comes to God by him." He "stirs himself up" to use his access; he "comes to the throne of grace boldly," that is, literally, "with outspokenness," "telling Jesus all." "He *takes*" (literally, "he takes *up*," as if it were laid ready at his feet) "the shield of faith," that is, Christ trusted, and holds it out against the enemy. "He *endures* temptation," yields himself patiently to the fact of it when it comes, looking out and away from it to his Lord.

In other words, as in many another part of the soul's history, so in this, while it is the Lord's to give, and to give divinely, freely, fully, it is ours to take. It is thanks to His grace that we do so feel our need and so see His promises that *we cannot but take.* But it is we that take, it is we that use, simply and personally, none the less.

Lastly, we have here one beautiful word about "escape" (1 Cor. x. 13). Our duty is indeed to "resist," "to withstand," "to stand." But the spiritual combat is, all the while, from another side, a perpetual flight, a perpetual escape. We may or may not be permitted to escape from the presence of

the thing that tempts us. But we are always called to escape from the touch of temptation upon our treacherous selves, *into the Lord.* There we shall indeed be safe, in "the secret of His presence."

"In God I have found a retreat,
Where I may securely abide;
No refuge or rest so complete,
And there I intend to reside!"

And it is not far away. That City of Refuge is ever near. "THOU art near, O LORD" (Psalm cxix. 151). "I flee unto THEE to hide me" (Psalm cxliii. 9).

STUDIES IN THE EPISTLES OF PETER.

Rev. J. H. Jowett, M. A.

THE SUFFERING WHICH MEANS TRIUMPH. 1 PETER IV. 1-6.

1. *"Forasmuch then as Christ hath suffered in the flesh."* Do not let us so think of the sufferings of Christ as to relegate them to the last few days of His earthly ministry. It is well to confine the great term, "the passion," to the awful events of Gethsemane and Calvary. In the midnight of the latter days the happenings are unspeakable. On Calvary the sufferings not only culminate: they become unique. They detach themselves from the common lot, and pass into the pangs of a lonely and terrible isolation whose supreme bitterness cannot be shared.

"We may not know, we cannot tell,
What pains He had to bear."

It is well to mark these appalling hours by the distinctive term, "the passion." But we must not allow "the passion" to eclipse the sufferings of the earlier days. Christ always "suffered in the flesh." The streaks of blood lay like a red track across the years. The marks of sacrifice were everywhere pronounced. What occasioned the common sufferings? Here is the explanation. His life was dominated by a supreme thought; it was controlled by an all-commanding purpose. What was the purpose? What was the prevailing characteristic of His mind? "I do always those things that please him." He has translated that purpose of obedience into counsel for His disciples:—"Seek ye first the kingdom of God and his righteousness." That was the mind of the Master. He made His abode in the unseen. He sought His gratifications in the eternal. He rejected the sovereignty of the flesh. He subordinated the temporal. He uncrowned the body, making it a common subject, and compelling it into obeisance to high commands. In all the competing alternatives that presented themselves, priority was given to the spiritual. The allurements of ease, the piquant flavors of pleasurable sensations, the feverish delights of passion, the delicious thrill of popular acclamation, the sweetness of immediate triumph:—all these many and varied offspring of the temporal were not permitted to be regnant; they were not allowed to usurp the place of executive and determining forces; they were muzzled and restrained and kept to the rear of the life. Christ looked "not at the things which are seen, but at the things which are not seen." Such was the mind of the Master.

Now emphasis of this kind inevitably necessitates suffering. No man can give preëminence to the unseen without the shedding of blood. When the immediate contends with the apparently remote, the immediate is so urgently obtrusive that to hold it down entails a crucifixion. When carnality contends with conscience the healthy settling of the contention necessitates suffering. When ease opposes duty, the putting down of the fascinating

enemy necessitates suffering. When mere sharpness comes into conflict with truth, when money seeks to usurp the throne of righteousness, when the glitter of immediate success ranges itself against the fixed and glorious constellation of holiness, the controversies will not be settled in bloodless reveries, and in unexhausting dreams. To put down the immediate and to prefer the remote, to subject the temporal and to choose the eternal, demands a continual crucifixion. "Christ also suffered, being tempted." Alternatives were presented to Him, and the preference occasioned the shedding of blood. Christ suffered, being tempted! The temptations were not bloodless probings of the invulnerable air. They were searching appeals to vital susceptibilities, and resistance was pain. "Christ also suffered in the flesh." All through the years He had been exercising the higher choice. Before He emerged into the public gaze, in the obscure years at Nazareth, in His early youth in the village, in the social life of the community, in the little affairs of the carpenter's shop, He had been denying Himself and taking up His cross. He had preferred the eternal to the temporal, and His clear, commanding conscience had dominated the clamors of the flesh. This was the emphasis of the Master's life: He "suffered in the flesh." Now such emphasis spells Sinlessness. When the eternal rules the temporal, when the remotely glorious is preferred before the violation of the moral and spiritual ideal, the soul is already wearing the crown of the sinless life. *"He that hath suffered in the flesh hath ceased from sin."*

And now the apostle takes up the example of the Master and makes it a motive in the life of the disciple! "Forasmuch as Christ suffered in the flesh, *arm yourselves likewise with the same mind."* What was His mind? The preference and the predominance of the eternal. "Arm yourselves with the same mind." Let the same governing purpose determine the choices in your life. In every moment of the little day let the eternal rule. "No longer live the rest of your time in the flesh!" Do not let the flesh constitute the entire circle of your movement! Do not let the temporal define the boundaries of your journeyings! Launch out upon larger waters! Live no longer *"to the lusts of men"!* Do not follow the feverish will-o'-the-wisps that flit about the swamps; but live *"to the will of God"!* Follow the eternal star! Let the spiritual control all the events in your life, both great and small, just as the force of gravitation dominates alike the swinging planet and the mote that sports in the sunbeam. Such a sovereign purpose will necessitate suffering, but the purpose will of itself provide the necessary defence. *"Arm* ye yourselves with the same mind!" The exalted purpose will be our armor, our assurance against destruction. If we are wounded, in the wounds there shall be no poison. If we suffer, in the sufferings there shall be no disease. In the combat there shall be no fatality. We are "armed" against destructive hurt. "What shall harm us if we be followers of that which is good?" "As dying, yet behold we live." "Our light affliction . . . . worketh for us a weight of glory." "Forasmuch then as Christ suffered in the flesh, arm yourselves likewise with the same mind."

2. From contemplation of the Master's "sufferings in the flesh" the apostle now turns the minds of his readers to the contemplation of their own yesterdays, if perchance they may find in the retrospect an added force to constrain them to a life of triumphant suffering. He has sought to allure them to exalted, spiritual living by the example of the Lord; now he will seek to drive them into the same lofty tendency by causing them to dwell upon their own loathsome and appalling past. The repulsion obtained from our yesterdays will give impetus to the inclination to live "to the will of God" to-day. *"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked*

in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." What an appalling list! And how plainly worded! Surely a list like that will add the force of recoil to the newly born inclination towards God! It is a fruitful exercise to go into our yesterdays, and quietly meditate upon "our times past." It is a humbling and painful ministry to trace the face of the past, bit by bit, feature by feature, giving to each characteristic its own plain and legitimate name. The Apostle Paul frequently employed this ministry when writing to his converts. He would never allow them to forget their yesterdays lest they should lose the impetus that comes from the retrospect. "And such were some of you." There you have a retrospective glance. What had they been? "Fornicators, idolators, adulterers, effeminate, thieves, covetous, drunkards, revilers, extortioners." How black the catalogue! "And such were some of you." I think the reminder would send the converts to their knees in intenser supplication. Hear the apostle again in his letter to the Ephesians: "In times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." I say he will not suffer the past to be eclipsed and forgotten. He lifts the veil and pointedly describes the terrible scene. And here is the Apostle Peter seeking to confirm his readers' devotion by the power of a repulsion, and he turns their minds to "the time past." It is a rare ministry for the creation of sincere and agonizing prayer! A man may pray, "Lead, kindly light," and in the utterance there may be no "agony and bloody sweat." If he turns his face to the past, the burdens of his yesterdays may crush out of his heart a prayer which is more a moaning cry than an articulate speech.

"I was not ever thus, nor prayed that
Thou
Shouldst lead me on.
I loved to choose and see my path, but
now
Lead Thou me on!
I loved the garish day, and, spite of fears
Pride ruled my will: *remember not past years.*"

That last prayer is just the cry of an aching and broken heart! The retrospect made him a humble and wrestling suppliant. That is the motive of the apostle in reminding his readers of "the time past" in their lives. He longed to corroborate their new-born spirituality by the rebound acquired from the contemplation of their own past. "I thought upon my ways, and turned my feet unto thy testimonies."

3. Now let us assume that a man has become "armed with the mind" of Christ, that his own wasted past gives impetus to his renewed present, that he will pay homage to the eternal even at the cost of immediate suffering, and what will be the influence of such a life upon the world? Assume that the "unseen and eternal" receives the emphasis, that the temporal is denied at all costs if it conflict with the eternal, how will such a life of mingled restraint and loftiness affect the world? Here is the answer: *"They think it strange that ye run not with them to the same excess of riot."* "They think it strange!" They are arrested in wonder! What is the significance of this? That we shall startle the world by our Puritanism. We "run not with them to the same excess of riot." They are astounded. Puritanism is arresting. Do not let us be ashamed of the old word. Puritanism is most vigorously denounced where it is least understood. We need to get back the commanding characteristics of its life. We need to recover its broad principles, but not its particular and detailed applications. I speak not now of the counterfeit Puritanism which expressed itself in loud and eccentric externalisms, and in much-flaunted and self-advertised piety and self-denial. There is the Puritan described by Lord Macaulay, who was distinguished from other men by "his gait, his garb, his lank hair, the sour solemnity of his face, the upturned

white of his eyes, his nasal twang, and his peculiar dialect." That is a Puritanism for which no sane and healthy man desires a resurrection! But there is the Puritanism of John Milton, in whose poetry we touch the very heart and spirit of the great awaking. What then is the characteristic ideal of true Puritanism? It is life whose secret springs are governed by the eternal. It is choice of duty before ease, of ideas before sensations, of truth before popularity, of a good conscience before a full purse, of the holy Lord before dazzling and bewitching Mammon! That is the true Puritanism, and that is the life whose glorious passion arrests the unrestrained and riotous world in sharp and inquisitive wonder. "They think it strange that ye run not with them to the same excess of riot." That sense of wonder may ripen into reverence and may issue in prayer. The contemplation of a fine restraint and an unspotted integrity has often created an uneasiness which has eventually led its victim into the very rest and peace of God. But the world's wonder does not always mature into reverence. Sometimes it sours into resentment, and results in a malignity which demands the Puritan's crucifixion. I cannot forget that the men of old wondered at the Master, and then proceeded to His crucifixion.

"They think it strange . . . . *speaking evil of you.*" They will attribute your restraint to evil motives. The hiding of your beneficence will be interpreted as stinginess; its expression will be regarded as self-advertisement. Your self-denial will be explained as a cloke that conceals a deeper covetousness: your entire walk will be denounced as inspired by Beelzebub, the prince of the devils. In the face of such resentment and reviling what shall the Puritan do? What says the apostle? Just go on! In the face of it all just calmly persist. Do not return reviling for reviling. Leave them and yourselves to the arbitrament of God. He knows all! We must all "give account to him that is ready to judge the quick and the dead." Maintain the emphasis! Proclaim and exalt the eternal! Live "not to the lusts of the flesh," but "to the will of God." The path of suffering is "the way to glory." And "wisdom shall be justified of her children."

SECOND-MILE RELIGION.*

Rev. Samuel Chadwick.

"Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Matthew v. 38-41.

These are hard sayings and have been the cause of more difficulty to the Christian conscience than perhaps any words that Jesus Christ spake. No man obeys them, and yet no earnest Christian is quite at ease in his conscience if he ignores them, and to know what to do with them is a difficulty. Christ meant them to be heeded and obeyed, and, according to His own estimate of these things, they are the very things that distinguish His followers. It is in the extras that we are to prove that we are the sons of God; and the virtue of non-resistance to excessive demand and the love which is not confined to those that appreciate it and reciprocate it, but which goes out to enemies, the salutation which is given not only to friends and to those that return it, but to those that despise both it and us and do all they can to injure us:

* An address delivered at Christian Workers' Conference, Northfield, Mass., August 16, 1901.

by these things it is said we become perfect, as our Father in heaven is perfect.

Let us therefore turn our careful attention to these "hard sayings." Without any preconceptions as to what we would like to find in them, or how best we can whittle them away, let us honestly seek to find out what Jesus Christ meant and what lesson we are to learn from this section of the Word of God.

Now we understand perfectly, I think, His treatment of the commandments which have just gone before. There He has told us that hatred is murder, that a lustful look is adultery, that all extravagance of speech is blasphemy, which means that sin is not in the act but in the motive; that it is not what a man does, but what a man is at heart that God takes account of. That is clear; and then immediately we come to these precepts, and what to make of them is our question. "Resist not evil; if a man smite thee on one cheek, turn to him the other; if a man demand thy coat, give him thy cloke also; if a man compel thee to go a mile, go with him two; if a man ask of thee, give; if he would borrow, lend."

I want to say first of all that these precepts are simple enough and easy enough if we take them literally, and for two reasons. First, the demand upon us will be very seldom made. I have lived for more than forty years, and I cannot remember anybody ever slapping me on either cheek, so I have never had a chance either to obey or disobey that particular command. In the same length of time, too, nobody has ever demanded either my coat or my overcoat, and never in all my life have I met a man who could force me to go ten yards, much less a mile, if I did not want to go in that direction. I am not quite so scot-free, however, when it comes to the giving and the lending, because I have been put down in the midst of a great city work, and part of my business every day is to deal with people who are down on their luck, people who have no work and large families, no money and many immediate demands, people who have no end of gorgeous and wonderful schemes if only they could get enough capital to make a start. But even there it would not be difficult to give all I had; I should soon be at the end of my giving. The house in which I live is not my own; the very furniture belongs to my church. We live on a principle in which everything is regulated by our need, and they simply supply it and do not give us much more. I am not grumbling; I only want you to see that it would not take me long to give all I had, and that my difficulty would be how to keep the commandment then, for people would still keep begging. But apart from that, apart from the rare occasions upon which the demand would be made for obedience, I believe that every Christian man who loves Jesus Christ with all his heart would delight, if he felt it were the will of God, to give all he had, to forsake all he had, to bear any amount of ignominy and injustice and shame,—an easy matter so far as the literal interpretation is concerned.

But the trouble is this: if we take it literally and obey the word as it stands, in our very obedience to this command we are contradicting both the teaching and the example of Jesus Christ. He says, "Resist not evil." There it is, plain, simple, absolute. Under no conditions must we raise a protest or lift a hand in resistance. But then I turn to the eighteenth chapter of this very same gospel, and I find a complete statement of how to resist evil, and it is a word that Christian people and Christian churches would do well to examine and put into practice. There we are told what we are to do in regard to our offending brother if he sin against us. First of all, before we talk to anybody else about it, we are to go and talk it over with him. If he will not listen to us, then we are to take one or two elders of the church with us and reason with him, and talk with him, and pray with him, and try to bring him to a reasonable attitude in regard to the matter. If he will not hear the representatives of the church, then we are to tell the matter to the whole church; and, if he still refuses to fall into line with the decision of the assembled church of Jesus Christ in that community, then we have done our duty, and he is to be to us henceforth a heathen and a publican. There would be no end of heart-burnings and strife in the church saved if that simple direction were followed. But that is resisting evil, and you cannot get away from it.

We find too that Jesus Christ Himself

once protested against evil, only once, it is true, but He did. You remember how, in the ecclesiastical court where He was being tried, when He gave His answer to the high priest, one of the officers smote Him. What did He do? Here it is. "And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" That is a challenge of evil that comes, I think, within the definition of resistance of evil. If, therefore, I give the precept a literal obedience, I am contradicting the teaching of Jesus in another place; I am at any rate violating the spirit in which He protested against an injustice.

The true interpretation of these words is to be found in the method of Jesus Christ's teaching. Everybody who knows anything about the teaching of Jesus knows that He taught largely by metaphor, by parable, by allegory and by proverb. He has just been teaching previous to this section by metaphor. We are commanded if our right hand offend us to cut it off, if our right eye be an offence, to pluck it out. Nobody takes that literally; it is a strong figure of speech by which He teaches that misused faculties are to be kept under control even at the cost of maiming the whole life. Then He passes immediately from metaphor to proverb. Resist not evil; if a man smite thee on the right cheek, turn to him the left; if a man compel thee to go one mile, go with him two. And the outcome of proverbs is this: that they always have a contradictory appearance. Look at one or two. Of course I do not know the proverbs that are common among you, but I will take some of the best known sayings of the English language. One of the most popular proverbs in the part of Great Britain from which I come is, "Take care of the pence, and the pounds will take care of themselves,"—a very good proverb too. Take care of the trifles, and the great things will not need much attention. But the trouble about people who are always taking care of the pennies is that they are apt to lose the capacity for taking care of the pounds, and one of the most remarkable things is that if a man saves a lot of money in pennies, he is nearly sure to lose it when he gets it into pounds. He loses the capacity for handling fundamental and great things; he becomes pettifogging and trifling. Consequently, there comes another proverb, "Penny wise, pound foolish," which is the very opposite of the first. Settle your big fundamental principles, and do not go giving all your attention to pennies. Look to the broad things, and leave the details to fall naturally into their place.

Take another instance: "Look before you leap," which means, never try to jump a ditch until you have measured it, never undertake anything until you have reckoned with all the forces that will be against you. Very good advice, but the trouble is that the people who measure ditches never jump any; the men who are always reckoning the difficulties get frightened of them and never attempt anything. It is astonishing how they can pile up the difficulties of everything you propose. And so we have another proverb that goes right in the teeth of it: "Nothing venture, nothing have." Instead of stopping to look at the ditch, shut your eyes and jump, and you had better miss your jump occasionally than lose the capacity for jumping

So you see that every proverb has a contradictory one somewhere near it. And the reason for it is that it is the quality of a proverb to embody a principle that is of common but not universal application, and it embodies that principle in an absolute and a complete form. Take those proverbs again. You would think that the sum of all wisdom was in any one of them. "Take care of the pence, and the pounds will take care of themselves," and you immediately conclude that the sum of wisdom is in looking after details. "Penny wise and pound foolish" puts it in the other way, and you would think the sum of wisdom lay in taking care of the big things and letting the trifles look after themselves. Neither is right, or rather, both are right. Each expresses a truth of limited application in an absolute and an universal form.

Now Christ's proverbs are no exception in this particular quality. What does He say? "Resist not evil." That is plain, simple, absolute and complete, and it would mean that there could be no circumstance in life when you would be justified in re-

sisting evil. On the other hand, you have in the eighteenth chapter of the same gospel the Lord's own contradiction of the very opposition to evil that is forbidden in that proverb. It seems to me then that if we are to understand these sayings we must remember that they are not of constant and universal application though they are of common and general application, and our business in dealing with proverbs, either our Lord's or anybody's else, is to find out the area that they cover and to mark the limitations that are in them.

Now look at these sayings with that in your mind. "Resist not evil." If I take the whole range of the teaching of Christ, I come to this conclusion: that I am to submit meekly and unresistingly to personal and private wrong; it is not my duty either to defend myself or avenge myself. That is the principle upon which I have striven to live. I never contradict slander, never deny a rumor, never go out of my way to remedy an injustice so long as it is private and personal. But a Christian man has occasions in his life when non-resistance would be positive sin. You smite me on my right cheek or my left; I have no objection to turning to you the other also. But what am I to do if you smite my wife? I should take it to be my duty if any man smote my wife on either cheek to smite him on both. A man is a father. Call to mind the occasions of the Armenian massacres if you want an extreme case. Would a father have been justified in seeing those devil-possessed Turks lay hands on his little girl, ravish her and destroy her, and stand by, thanking God, saying, "None of these things move me"? Such a man would be a brute and a fool. His first duty to his child is to defend it. Take a judge. What is his business toward evil? Non-resistance? Then there is an end of all discipline, of all civilization, of all organized life, and you have anarchy rampant at once. There are occasions where those who are dependent upon you for their defence have a right to look to you for resistance of the forces that would destroy them.

I am commanded to submit to legal injustice, to avoid going to law with a brother, and the apostle, in his letter to the Corinthians, condemns them because they took their contentions before the civil court. But am I never to go to the civil court? A man cannot live under social conditions without incurring social obligations. Suppose when we went home we should find burglars in the house. On the principle of resisting not evil, we should have to say to them: "We are very glad to see you. If you will come in and have a bit of dinner with us, we will take you around the house and show you all the treasures we have, and you can help yourself." That would be all right if there was nobody else living anywhere around. But then there are people who live not far away, and I have no right to let loose upon society the man who imperils the security of my neighbor; my plain Christian duty is to hand that man over to the law. I think with this interpretation there is no difficulty in seeing what Christ meant: that in personal wrong, our plain duty is non-resistance; that where there are obligations for the defence and help of other people, then the proverb of non-resistance does not apply.

The borrower and the beggar. It does not mean indiscriminate charity. There is a word which you need to remember: that "if a man will not work, neither shall he eat"; and if a man is too lazy to work, you are not doing a Christian duty by helping him to get his bread and butter without working. What does it mean then? It means this: that you are to hold your possessions as the steward of God, that you are laid under tribute to your brother's real need, that the Christian life is to be marked by a readiness to help even at the cost of one's own goods and store.

Now let us look at the extra mile as a sample of the Christian life. "If any man compel thee to go one mile, go with him two." The reference is to public transport service. Roman troops had the authority to make requisition of able-bodied men for local service. Marching through a locality, they had the authority and the right to put their hands upon any able-bodied man and demand that he should act as porter or guide within a certain area or limit. Such service was not popular. To begin with, the government was alien; in the second place, the demand was often inconvenient, and it was apt to be rendered in a hateful and reluctant and complaining spirit. Now Jesus Christ's command was this: that the

compulsory service was not to be rendered in a sullen and slavish spirit, but in a generosity that gives even more than is required.

That, of course, is far enough away from our modern conditions of life. We have no opposing armies marching through our territory; we have no compulsory service in the interests of imperialism. The nearest approach to it in my own country is paying taxes and serving on juries, and people grumble at both those. But in every man's life there is compulsory service; in every man's life there are circumstances that are a most effective pressgang to force him into unwelcome work. We all have to do things that we should never choose to do if we had the power of choice. Every man has duties that are duties and in which there is no choice and not much delight, and these stern necessities and compulsions of life are not to be growled at and groaned under, but rendered cheerfully and in excess of the demand. Our compulsions are to be regarded as our Father's commissions, and our drudgeries as God's elect angels whose compulsion is of God, and so our life is to be stripped of all that is irksome and all that is sullen and all that is compulsory. That is the meaning when you get to the principle that underlies this proverb of the two miles.

Now look at it. The first mile of religion is not the religion of Jesus Christ, though unfortunately it is the religion of some of His people. There is no compulsion in the service of Jesus. It was the religion of the Pharisees; the whole of the religion of the Pharisees was a very carefully and accurately measured mile. It was a religion of law, a religion of hard and fast rules, a religion of cold and calculating obedience even down to the anise and cummin and the titheing of the utmost minutiæ of life. And Jesus Christ hated the religion of the Pharisees. He abhorred its slavish spirit; He condemned its mechanical exactitude; He branded it as self-seeking and vain; and the note of the teaching of Jesus Christ is this: "Except your righteousness exceed, go beyond, the righteousness of the scribes and Pharisees, ye cannot enter into the kingdom of God." It is a religion of excess, a religion of extras, a religion in which the foot-rule is not requisitioned. It is the extra mile that makes a Christian; the measured mile makes the Pharisee.

Now all virtue demands that second mile; there can be no virtue in the first. If you do a thing because you cannot help it, what credit is there to you? If you march at the point of a bayonet and the crack of a whip, why should you be so proud of your marching? You know that if you stop marching you will fall on the point, and so you keep trotting to save being prodded. There is no virtue in necessity; there is no religion in compulsion; no credit in doing what you are forced to do. Virtue begins when compulsion ends. The value and the preciousness of all virtue is in its voluntariness. That principle underlies all the relationships of life. There is nothing precious in life until you come to that extra mile; there is nothing that is treasured in the heart until you get past the measurement of the first mile.

Take service. You get a clerk and you pay him for so many hours a day, and he takes very good care that he puts into the hours per day no more than he is forced; and for the last hour of his working day he cannot do as much as in any other, because he is constantly looking up at the clock to see when he can stop; and as soon as the clock strikes, the hireling fleeth, because he is a hireling. He may be a very conscientious workman, and you pay him his wages; say, indeed, he has earned them; but if his chief concern is to do no more than he is paid for, the moment you can do without him you will not keep him. In service everything that is precious, everything that is lovely, is that which begins when the pay for it ends.

It is the same with friendship. There is a measured mile in friendship. Propriety, self-respect, the rules and regulations of social life demand that you shall be civil and courteous and polite; but the funny thing is that the less real friendliness there is between you and the other, the more politeness there is. You are always most polite to the people for whom you care least. There is no friendship where the friendship is maintained by compulsion. But, when you get to the second mile, where a man does not ask what he must do, but hastens with delight to do what he

may do, when he counts it a joy to find the fellowship of his friend and his heart leaps to make any sacrifice that may be in his power to minister to his good and to his happiness, that is where friendship comes. The second mile friendship is the most precious thing in the world.

It is the same with religion; all delight as well as all virtue is found in the extra mile. There is no delight where there is necessity; there is no rapture where there is compulsion; but when the "must" is lost in the "may," and the necessity melts into delight, then you find what a glorious and a blessed thing it is to be on that second mile of Christian life. The test of your religion is in that extra mile.

Some people live in their religious life careful to keep it at the irreducible minimum. They pray as much as they must to escape being damned, and they go to church as often as they are obliged to keep up their respectability, and they give as much as they feel they must or else people will think they are growing stingy. The religion that gladdens the heart of God is the religion in which there is no trace of compulsion and of necessity, the religion of the "second mile."

Now there are three things about these two miles that I want to mention to you in closing. First, the only way on to the second mile is over the first. That is simple enough, is it not? You cannot start at the second mile; you have got to begin at the beginning. To every man, even in his religion, I think there will come some things that he will do from a sense of duty, some things that will have in them the element of compulsion, or his life will never come to be well-disciplined and controlled. It is so in everything. There is a stage at which drudgery is the main element, and there is a point at which drudgery ends. You remember that old saying of the dying prophet. A king went to see him, and he told him to shoot an arrow, and he shot it. Then he gave him a stick, and told him to strike on the ground, and he struck one, two, three, and then he stopped, and the old prophet was angry because he stopped at three when he ought to have struck six. And that is what most of us do. We manage to strike one with some enthusiasm, then we strike two from a sense of necessity, and lastly we strike three, and it is so very hard we give it up; and then of course we never get anywhere near the second mile. You feel that you are a born artist, and so you go to a great artist, and you think you are going to paint a great picture straight off. Instead of that he puts you to washing up his things when he has done. Or you want to be a nurse. It is a great thing to be a nurse; I have helped many young ladies into the way of getting training for nurses, and they are greatly shocked and surprised when they begin. They came to nurse the sick and to hold limbs while surgeons operated, and "Do you know," they say, "they actually set me to washing up pots and scrubbing floors. I did not go to be a general servant." Perhaps not; but if you are not willing to do the drudgery at the beginning, you will never be competent as a nurse; it is through the compulsion of the first mile that you come into the light of the second. You are to begin with discipline, drudgery; the only way to the second mile is over the first. Never shirk what you do not like; from the very fact that you do not like it, put an extra turn into it. This is true in religion. Have you ever noticed in the parable of the talents that it is not until a term of service has been rendered under difficult conditions that the Master comes and says, "Enter thou into the joy of thy Lord," and without the service that is comparatively cheerless you never come to the ruling that is so full of delight? Duty is the first word, not the last.

Second, the spirit in which you travel the first mile will determine whether you ever put your foot on the second or not. If you go over the first mile reluctant, complaining, groaning, then the moment the necessity is taken from you, you will be off back. If you have gone the first mile simply at the point of the bayonet, the moment the point of the bayonet is put up you will stop going. If you are to come to the second mile, the first mile must be tramped with determination, with cheerfulness, with persistence and in excess of the demand. If you go in that spirit, then you are sure to find the second mile.

Thirdly and lastly, you need not wait until you get to the second mile to find the

spirit of it, for the spirit of the second mile may be yours from the start, though not the joy of it; and the spirit of the second mile, the spirit of voluntariness, the spirit of consecration, the spirit that accepts all things as the Father's commission and the Father's will, will transfigure the drudgery and turn the very decalogue into a song.

Now where are you traveling? Have you got a first-mile religion or a second? Do you serve God from a sense of duty, or from a sense of prudence, or from a sense of necessity? Then God pity you, for your religion is about the hardest and the sourest thing you ever got into your life. Or do you delight to do the will of God, and the moment a thing comes to you, whether it is against flesh and blood, or whether it is in harmony with your tastes and desires or not, because it is God's will you put your soul into it and you delight in it if not for its own sake, then for the sake of Him for Whom you do it? That is holiness.

And the second-mile religion is the only religion that either God or man believes in. It is the extra that convinces the world; it is the extra that delights the heart of God; and I pray as we stand in the presence of the Lord toward the end of this conference that we may go down to our homes to live the lives of second-mile saints.

GEORGE WHITEFIELD—A SKETCH AND AN ESTIMATE.

James M. Gray, D. D.

What was the secret of the spiritual power of George Whitefield? How far does the story of his too brief life reveal it? He was born at Gloucester, England, December 27, 1714, where his father kept the inn. The latter dying when he was very young, his mother watched over him with unwearied diligence, and finally influenced him to enter Oxford. Before matriculation, at eighteen, "he had already mercifully become a Christian," as his earliest biographer naively remarks, and began his studies with the resolution to lead a holy life. Thus far, therefore, he was prepared for admission to the famous "Holy Club" of the Wesleys three years later—he himself being the first of the "Oxford Methodists" to profess conversion. This "conversion," as I conceive of it, was not essentially a different experience from that of Dr. Chalmers and others of lesser note, before and since, who, through a deepening of the work of the Holy Spirit in their lives, were made over, so to speak, not merely as men, but as Christian men and Christian ministers, and enabled to overcome sin and to serve God with fruitfulness.

Whitefield, obtaining his B. A. in 1736, was ordained at the age of twenty-two, in connection with which event I think we find the deep and precious secret of the wonderful ministry that followed. "When the Bishop laid his hands upon my head," said he, "if my vile heart doth not deceive me, I offered up my whole spirit, soul and body to the service of God's sanctuary. . . . . I call heaven and earth to witness that I gave myself up to be a martyr for Him Who was hanged upon the cross for me. . . . . I have thrown myself blindfolded, and I trust without reserve, into His Almighty hands." Surely the tenor of his after life shows the genuineness of this surrender, and its acceptance of the Father through Jesus Christ His Son. The cold and studied religion of many is inclined to pity the excessive emotion of such an act, and doubt its necessity or value; but, if the testimony of a diligent reader of biographies is of any worth, all the Christian men and women of Whitefield's type I have ever known have reached just such a crisis at some time or other, and passed through just such an experience.

Whitefield at once rose to great eminence as a preacher, for which there may have been some natural causes to account—the moral degeneracy of the nation at that time, and the felt need on the part of some of a revival, the personal qualifications of the

man, his wonderful voice, rhetorical skill and indescribable power of exciting emotion in his hearers; but all these things put together were at the best but secondary and instrumental as compared with the witness of the Holy Ghost which God gives to them that obey Him. John Newton records of Whitefield that in a single week he received no less than a thousand letters from those distressed in conscience under his preaching. "Surely," may we say with another, "this was not the fruit of his graceful oratory, but of the power which cometh from on high. To electrify a hearer is one thing, but to bring him prostrate at the feet of Jesus is quite another."

A year or more after his ordination, Whitefield visited Georgia at the invitation of the Wesleys, remaining but a few months, however, and returning to England again to find many of the London churches closed against him on account of his "fanaticism." But man's extremity is God's opportunity, and Whitefield's failure to reach a few hundred people in the churches gave him the idea of planting his pulpit in the open air, where he reached the tens of thousands sometimes, who flocked to hear the Word of God. This was really the beginning of his career, and of that wonderful revival which, sweeping over the British Isles, troubled the strongholds of Satan

in our own land also. I was impressed with the great boldness of Whitefield at this period, and indeed throughout his whole life. It was shown not only in his leaving the churches for the fields, a step the great cost of which we at this time are unable to appreciate, but also in his work among the brutal and lawless Kingwood Colliers, where it was thought his life would be in danger, and in his defense of his petition against his accusers in the church even when they sat in Moses' seat. As in the case of the early disciples mentioned in Acts, it was the preceding prayer resulting in the outpouring of the Holy Spirit that inspired this boldness. Sometimes whole nights were spent in prayer with his associates in an "upper room" in Fetterlane, London, where they were filled as with new wine. "Many a time," says he, "were we so overwhelmed with a sense of the Divine presence as to cry out, 'Will God, indeed, dwell with men upon the earth?' 'How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!'"

It was on Whitefield's second visit to the Colonies, about 1740, I believe, that he preached in some of the larger Northern centers, such as New York, Philadelphia and Boston, attracting and holding everywhere delighted multitudes. The well-known incident of his preaching to twenty thousand people on Boston Common, and being heard by all of them, took place at this time. Indeed, he was received throughout the whole of New England as an angel of God, even the highest government officials vying with one another to do him honor. But to quote the language of his journal: "As the same sun that lightens and warms the earth gives life to noxious insects, so the same work that for a while carried all before it was sadly blemished through the subtilty of Satan and the want of more experience in ministers and people who had never seen such a scene before. Opposers, who waited for such an occasion, did all they could to aggravate everything. One of them rode several hundred miles to pick up all the accounts he could hear of everything that was *going wrong,* and all was laid on me. Testimonies signed by various ministers came out against me *almost every day,* so that for a while my situation was rendered uncomfortable. And yet amidst all the smoke a blessed fire broke out. Having heard that I expounded early in Scotland, they begged I would do the same in Boston. I complied, and opened a lecture at 6 A. M., when I seldom spoke to less than two thousand. It was delightful to see so many of both sexes coming to hear the Word of God and returning home to family prayers and breakfast before the opposers were out of their beds. So it was commonly said that, between early rising on the one hand, and tar water on the other, the physicians would have no business."

Nothing can be said in this brief paper of the occasions when Whitefield's life was threatened, when blows were administered to his body, when he was stoned, when the knife was held over his heart, or when he would leave a sick-bed contrary to the advice of his physicians and the entreaties of his friends, in order to fulfill engagements to preach. We hasten over thirty years of his life to fasten attention upon its last event, when, in this country again for the seventh time, he is journeying to an appointment in Newburyport, Mass. On the way he preached for two hours in the open air at Exeter, causing him considerable fatigue; but, nevertheless, he set off on the same day for Newburyport, arriving there in the evening. It was on the morning of that day that he made the well-remembered reply to the friend who said he was more fit to go to bed than to preach: "It is true, sir!" And then, turning aside and clasping his hands together and looking up, said, "Lord Jesus, I am weary *in* Thy work, but not weary of it." On arriving at Newburyport, at the house of his friend, he retired to bed early, but not until he paused in the hall to exhort the household, who had gathered around him for that purpose, until the candle burned out in the socket. At two o'clock in the morning, when awakened by a serious attack of asthma, sitting up in bed, he prayed for all the spiritual interests with which he was associated, mentioning them by name, and, dropping off in sleep again, awoke two or three hours later to announce that he was dying, a prophecy fulfilled shortly after daybreak on September 30, 1770.

The words of his beloved friend, John

Wesley, are about as true to-day as when he uttered them: "When have we read or heard of any man since the apostles, who testified the grace of God through so widely extended a space, through so large a part of the habitable world? When have we read or heard of any man who called so many thousands, so many myriads of sinners to repentance?"

It is not necessary to look far for the secret of his power. We give due credit to the natural gifts wherewith his Maker had endowed him, as well as to those acquired by his application to books; we admit a preparedness of the hearers in both hemispheres by their circumstances and environment; but it was the definite and whole-hearted consecration of the man to God and his life of unwearied prayer that tell of his success, as they were at once both the result and the cause of that anointing of the Holy Spirit which even the Son of God Himself must have, if in the highest and fullest sense He shall be about His Father's business.

Boston, Massachusetts.

THE ARIZONA GOSPEL TENT CAMPAIGN.

The winter of '98 and '99 found Mr. Moody at work in the Western and Southwestern States. Arizona especially attracted his attention. The general disregard for religion and particularly the sad condition of many of the new and hustling mining camps called for a strong gospel campaign. At this time Mr. Moody formulated a plan for a tent campaign and suggested the Rev. Merton Smith, who some years before had organized and led the Chicago Evangelistic Society Tent Campaign in that city, as the man to carry on the Arizona work. But other interests crowded out this work at the time, and Mr. Moody's "coronation" supervening, all idea of the campaign seemed to lapse.

Last summer, however, Mr. Smith organized and personally conducted a Gospel Tent Campaign in Omaha, uniting in the effort almost all of the evangelical churches and pastors. Ere the mission closed Walter Hull, Esq., of Phœnix, Ariz., got into touch with Merton Smith, and a plan for bringing tent and party to Arizona for the winter was discussed, and finally agreed upon.

Phœnix was chosen as the opening point and on Sunday, November 3, 1901, the large tent, seating one thousand two hundred people, was formally dedicated to Gospel Work in Arizona. The evangelistic party consisted of Rev. Merton Smith, Mr. and Mrs. George E. Slawson and Miss Ora M. Augustine. From the first day the tent capacity was taxed to its utmost each Sunday night, many oftentimes being turned away; even on week nights this was not infrequently the case.

On the second night, an old prospector, just in from the mountains, rose at the close of the sermon and stated publicly that for two weeks past he had been praying God to lead him somewhere and somehow to salvation, and now his prayer was answered. He had found peace. He was going to buy a Bible and go back to his lonely camp with a new joy. Next night he again appeared in meeting, and at the close rose to show his Bible and bid good-by. Many such men, who never darken a church door, were brought to hear the gospel through the tent services, and some were led to Christ.

The nights were too cool without some artificial heat, so stoves had to be added. Another drawback was the terrible adobe dust, but by covering the floor of the tent with canvas this was almost entirely overcome and a good carpet provided.

During the second week in Phœnix the

THE EVANGELISTIC TENT.

tent was flooded either through malice or carelessness, by the turning on of too strong a head of water in the irrigating ditch that ran alongside. The tent had to be taken down and the ground allowed to dry ere it could be reërected. On this account the meetings were held for about one week in the Presbyterian Church. This episode fully demonstrated the value of the tent for gospel purposes, for whilst in the church the audiences were not more than one-half as large as when under canvas.

The meetings closed in Phœnix with a great outpouring of the people, 1,700 or 1,800 people packed into the tent, numbers standing in every aisle and still many hundreds turned away. Meetings were held every afternoon and evening in the tent, as well as short street meetings on the main thoroughfares. Rev. L. A. MacAfee, the Presbyterian pastor, was prominent in the open-air work, and rejoiced in leading the hard-handed, but often soft-hearted, men to Christ.

Another feature of the Phœnix work was that at the splendid Indian school. Here from three to four hundred young men and women attended the meetings and seemed deeply moved by the gospel. Miss Augustine completely won their hearts by teaching them such gospel choruses as, "No, never alone," and "Count your blessings." It was an inspiration to hear them sing.

The Maricopa and Pima agencies were also visited at this time. Here, of course, the speaking had to be done through an interpreter.

The next point reached was Tempe, a village nine miles from Phœnix. Tempe, though itself quite a small place, boasts the Normal School, and dominates a plain of great beauty and fertility, on which are planted some eight thousand people—nearly, if not all, prosperous. The weather here was extremely cold for Arizona—a temperature sometimes as low as fourteen degrees Farenheit. The tent was kept measurably comfortable by four large stoves and good supplies of mesquite wood. The dust, however, was appalling. Ill-advisedly, straw was put on the floor of the tent to add warmth, and the strawdust, added to the adobe dust, made life almost unbearable for preacher and singer. But the meetings were kept alive, and when the weather moderated the tent was filled with people. It was no unusual sight to see a hundred buggies and wagons hitched around the tent.

Tucson was reached the first week in January. It is quite a task to move the tent. The canvas has to be carefully taken down, closely folded up and stored in canvas bags, then hauled with all the poles, pins and stakes to the railroad. Two hundred folding benches and a number of folding chairs are carried for seating accommodations. The lighting is furnished by an acetylene gas plant and distributed through the tent by means of pipe-conduit system, with a score of standards carrying burners. All this has to be taken to pieces and then reset on the new location. The platform also has to be taken apart and rebuilt at each move. The entire outfit makes a full carload.

In Tucson many volunteers made light work and the tent was opened with a splendid congregation on the fifth of January. The meetings began and continued with ever increasing power and blessing to the end. Many souls were reached, especially among the men. It was commonly stated that Tucson had never known such a fit of church-going, and whilst both the daily papers were in cordial sympathy with and very helpful to the work, one of the editors grew quite facetious over Merton Smith's conflict with the devil—the patron saint of the old Pueblo.

A noted feature of the service at Tucson was the constant attendance of from one to two hundred Indian boys and girls from the Presbyterian Training School near by. The scholars, mostly from the Papagoes, were very friendly and thankful for any interest taken in them. Later on this school was visited for a week and services held twice a day with very blessed results. The principal of this school, Mr. Frazier S. Heerndon, and all his co-workers, were indefatigable in their efforts to make the Tucson meetings a success.

The weather broke at the close of the Tucson campaign, turning cold and wet. It was decided to visit some smaller inland points without the tent and thus await more settled weather ere renewing work under canvas. A German convert volunteered the use of a strong team and his services as guide and driver. A covered

hack was hired and a start made across the desert on what proved to be a three hundred mile trip.

The first point reached was Oracle, and here services were held, a heavy fall of snow detaining the party some days longer than anticipated at this point. Schultz Mining Camp and Mammoth came next, then Florence, where a twelve-day mission was held in the Presbyterian Church. The cause here was very weak, only twelve church members, but there was much blessing, nearly the entire English-speaking people attending the services, and many definite conversions resulted. At one meeting over forty men arose, acknowledging Christ.

On the way back to Tucson a stop was made over night at Red Rock, a small wayside station on the Southern Pacific Railroad, and services held there for the first time in its existence. The meetings were held in the waiting room at the railroad depot. From this point return was made to Tucson, and work at the Indian Training School begun.

At the close of the meetings held in the Indian School, the tent was packed and shipped to Clifton, one of the great copper camps of Arizona. Below is a picture of Clifton, showing the large smelter works and main part of the camp, with the gospel tent pitched on the flat in the foreground. There was no other spot where sufficient level ground could be had, and as this was "made" ground the tent was pitched with great difficulty. The first attempt was made with the ordinary wooden stakes, but they would not hold and the tent blew over within fifteen minutes after its erection. Steel rods five feet long were then obtained and by driving them into the ground a sufficient hold was at last secured.

The weather came off cold and windy. Not a stove could be rented in all the camp. The party that attempts a tent campaign in Arizona must have a considerable stock of patience and be filled with expedients. The "heating" question threatened complete ruin to our tent meetings until at last the happy idea of wheeling red-hot slag-blocks down to the tent each evening was hit upon and thus sufficient warmth provided.

THE TENT AT CLIFTON, ARIZONA

Clifton is a Scotch camp, the headquarters of the Arizona Copper Company Limited, of Edinburgh, Scotland. There are two churches, Presbyterian and Methodist Episcopal, with a combined membership of twenty people—and fifty saloons, each one having a gambling and brothel annex. The "Midway" occupies the principal part of the main street, on both sides, and presents a hell of lust and passion every night. The town is not incorporated and everyone does much as he pleases. Small pox and diphtheria are both very prevalent, it being no uncommon thing to meet a man all red-pitted on the street. No one seems to fear it.

The outlook here seemed well nigh hopeless for gospel work. The local workers were discouraged and not at all hopeful of even an attendance at the meetings, and yet for three weeks the tent has been thronged and blessing at every service. Men constitute three-fourths of every audience, amounting at times to as high as seven hundred people.

The value of a gospel tent in a mining camp has been fully demonstrated. The men will come out and in numbers. The response to the gospel is as definite and blessed as in more settled communities, and the need infinitely greater. Of course, in such a place the work is not self-supporting, it is missionary ground. The churches are so weak that help must come from the outside, and this is true of all the mining camps in this territory. But God has raised up many friends for the "Arizona Tent Campaign," and will doubtless through them continue to supply its needs "according to his riches in glory by Christ Jesus."

Clifton, Arizona.

CHRISTIAN ENDEAVOR TOPICS.

Ida Q. Moulton.

PRAYER A NECESSITY.

(May 4, Matthew xxvi. 36-46.)

At the time of the floods in Galveston, a Sister of Mercy tried to save the little ones in one of the buildings of the convent. She first bound them together and then tied them to herself. After the flood, they were found bruised, beaten, and dead, but still bound together. Thus Christians are bound together, and to God by the rope of prayer. We too must stem the floods of sin. Its angry, turbulent waters may bruise and beat us, and perhaps leave our lifeless bodies on the shore; yet we are safe, for they cannot break the golden rope of prayer which binds us to one another and to God, for the resources of its strength are in the heart of the Infinite.

* * * * *

A Christian woman sat by the bedside of her only child, which lay dying. Some one said to her: "What would you now desire of God in reference to your child? Would you beg of Him its life or death in this extremity?" "I refer that to the will of God," was her reply. "But suppose God should refer it to you, what would then be your choice?" "Why, truly," said the mother, with fast flowing tears, "if God should refer it to me, I would refer it to God again." Such must be the attitude of everyone, who bows the knee or heart in prayer, before the One Who loves us so much that He would arrest the sun in its course, if it was for our highest welfare.

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The necessity of prayer is beautifully shown in a poem entitled "A Hundred Gates," by Mrs. Bates. She compares the human soul to the ancient city of Thebes with its hundred gates.

As Thebes of old, so has the human soul
  Her hundred gates; lo, how in going forth
She has all clime, all range from pole to pole
  East, west, and south and north.

Aye, and it needs strong guard at every gate;
  Outside are roving, warring hosts of sin,
Armed to the teeth; who ever watch and wait
  To steal unhindered in;

There to lay waste the temple and the shrine
  To fire with torch, to rob, to smite with sword,

To ruin and make desolate this divine,
Fair city of our Lord.

Then, O my soul, knowing the fate that waits
One careless hour, a faithful vigil keep!
Set sentinels at all thy hundred gates,
Nor let them faint or sleep.

* * * * *

A woman in humble circumstances, the mother of four children, was suddenly bereft of her husband. She took up her burden with calmness and patience, toiling early and late that her children might obtain an education. A friend said to her one day, "Do you never get tired or discouraged?" "Oh, yes!" was the reply, "quite often, but when I think I can go no further, or do no more, I go and rest in my easy chair." "Easy chair?" said her friend, looking around the bare room. "Yes," said the woman, "would you like to see it? Come with me." She led her into a small, scantily furnished bedroom, and, taking her by the hand, knelt by the bedside, and the toil-worn, burdened woman prayed as if she was face to face with God. Rising, she said, "Now I feel rested, and am ready for work again. Prayer is my easy chair." There is no home so low or humble, no life so bare or destitute, but can have the easy chair of prayer.

JESUS, THE LIVING BREAD.

(May 11, John vi. 22-35, 48-58.)

Did you ever think of that bodily passion called hunger, which is applied to so many of our physical longings and desires? Of how much misery it brings us? How it dulls our vision as to the true estimate of this life, as well as the life to come? How often all our energies, both physical and mental, are employed in laboring for the "meat that perishes," which never satisfies, while at the same time the soul is desiring and entreating us to satisfy its longings? Just as we grow physically and mentally by the fulfillment of our bodily and mental desires, so we must grow spiritually by the fulfillment of our soul's desires. And "the greater the soul, the greater its desires in number, intensity and quality."

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It is said that the Rothschilds do not know how much wealth they possess. They can tell in a general way, but not in dollars and cents. So Christians know only in a general way how much they possess in the Living Bread, for circumstances but enhance and increase His value. We know that in having Him we have "all things," yet how few of us have even begun to fathom the wealth and riches found in the "all things" which He has promised us. Each new condition of the soul is met with new power, each new hunger satisfied with new bread, each new thirst by fresh water. Each time these are met we get a clearer and larger vision of "the unsearchable riches of Christ."

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There is an intricate wire utensil found in my culinary department which can be changed into twelve different shapes, and can be used for as many different purposes. It has often reminded me of the wonderful power of adaptability found in "the living bread," which can meet and satisfy every need and desire of the soul. Are we hungry? "I am the bread of life." Are we thirsty? "He is the water of life." Are we ill? "Life is in his Son." Are we in darkness? "I am the light of the world." Are we in doubt as to the way to go? "I am the way." Are we weary? "I will give you rest." Do we need assistance? "I am among you as he that serveth." There is no danger He cannot meet, and no difficulty He cannot overcome. "He is the first and the last," Maker and Preserver of all things, and, incomprehensible as it may seem, He is my dearest Friend.

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It is said that when Sir Walter Scott was a child one of his legs became nearly paralyzed. When medical skill failed, an uncle of his used to draw before him on the floor a gold watch, requiring him to creep after it and thus strengthened and exercised the weak limb. Just so the Living Bread, in answer to our prayer, "Give us this day our daily bread," leads us on from one tempting bit of spiritual food to another. True, He *gives* us our daily bread, but in the same way that He feeds the fowls of the air. They must find and eat their food. So must we seek after and appropriate our soul's food. And in this seeking we exercise our weakness and thereby gain strength. God never yet made a human soul so strong that it did not need strengthening. Let it be our great spiritual ambi-

tion to become strong enough for Christ to lay any burden upon us, or send us anywhere, even to the "uttermost parts of the world."

PRACTICAL CONSECRATION.

(May 18, Romans xii. 1-21.)

It is said that when Mendelssohn went to see the great Freiburg organ the keeper, not knowing him, would not at first let him play upon it. But the young man pleaded so hard that the keeper finally opened the organ and stood entranced as the youth's fingers flitted over the keys. At length he asked the player his name. When told, with a look of humiliation, he begged Mendelssohn to play on and let him listen. Our lives are like that great organ. The great Musician is pleading with us to play upon them. Unlike the keeper of the Freiburg organ, we will not yield to His entreaties. yet time after time we cry out in the bitterness of our soul at the discord in our lives. None but God can make music out of them. Unlock them. Give Him the will-key and let the world feel the divine music they contain.

* * * * *

Loving one another is the most reasonable of all our "reasonable service." It is within the capacity of the weakest as well as the strongest child of God. Oh, the possibilities of usefulness that lie near to the loving heart, and there is nothing the world needs more than love. "If you love me, kiss me," said a poor, dirty, sin-scarred woman to a lady who was pleading with her to forsake her sinful ways and become a child of God. The lady hesitated but an instant, then, taking her in her arms and kissing her upon both cheeks, she laid the outcast's head upon her shoulder and again told her of the love of God. That soul was won, and is now loving others into the Kingdom. Others had talked to her of love until she was tired. She wanted to see love. She saw it, felt it, and was won.

* * * * *

One of the most striking examples of practical consecration is found in the life of Mary Lyon, the founder of Mount Holyoke Seminary. Her biographer said of her: "She seemed to stand between her pupils and God to assist them in learning His will." "Is it according to the law of love?" was a question she often pressed home to her pupils in the settlement of their difficulties. The Bible had the first place among her text books. She said at one time, "Education, property, time, influence, friends, children, brothers, and sisters, all should be devoted to the great object of the advancement of the Redeemer's Kingdom and the salvation of men." A few days before her death, she said, "There is nothing in the Universe I fear but that I shall not know all my duty, or fail to do it." God grant that her fear may become ours.

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Florence Nightingale once said: "If I could give you information of my life, it would be to show how one woman of ordinary ability has been led by God in strange and unaccustomed paths to do in His name what He has done in her. And, if I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything." That last sentence gives us the keynote of her influential and useful life. There may be no Crimean war in which our gifts may shine out with such brilliancy as hers did. Queens, sultans and governments may not honor us, but there will always be the everydayness of our lives in which our gifts may be exercised, and if these gifts are controlled by the Spirit of Christ, our lives will also be influential and useful. For it is not what we say or do, or where we go that goes up to God as a "sweet smelling savor," but what we may be if "we never refuse Him anything."

MISSIONS: OUR MISSIONARY BOARDS.

(May 25, "A work for you and a work for me." 1 Corinthians xii. 1-10.)

"I don't want to give myself right over to Christ; for if I did He might send me to China," said a beautiful and gifted woman to one who was pleading with her to surrender herself fully to Christ. But a few years later she wrote to that friend: "The conflict is over. Oh, the peace and happiness! I am my own no longer. I have made myself over to God *without reserve,* and He is sending me to China." "Without reserve." Ah, that is what we must write upon our talents, on our time, our money, and above all on our worldly

possessions, if this blessed gospel message is to reach the thirty millions who are dying each year without a knowledge of God's redeeming grace.

* * * * *

What a piteous spectacle it must be in the eyes of God to see so many Christian men and women in rich apparel assembled in luxurious churches every Sunday morning, and saying, "Thy kingdom come," when, in other parts of the earth, He also sees human beings murdering and eating one another, and many of the former doing nothing for the latter except saying, "Thy kingdom come." In these days of rapid transit of thought and action, which almost brings to our senses the boom of the cannon and the smell of the powder as well as the wails of the martyred ones, ignorance cannot be a reason for indifference. America's secular and political life is now so interwoven with almost every other nation, that we must of a necessity know something of the life and habits of those with whom we deal. And, knowing it, are we free from condemnation if we do naught but say, "Thy kingdom come"?

* * * * *

Just before Rev. Mr. Cox sailed for Africa he visited the university at Middletown, Conn., and said to a student there: "If I die in Africa you must come after me and write my epitaph." "And what shall it be?" asked the student. "Let a thousand missionaries die before Africa be given up," was the reply. In this spirit of courage, purpose and endurance, Mr. Cox lived, wrought and died. In this spirit many have followed him, not alone to Africa, but to other continents and isles of the sea. In this spirit some of our own loved ones have recently gone to turbulent China. In this spirit you and I must follow them by prayer and money, if we are to have a part in the victory which is sure to follow such service, such love and such sacrifice.

* * * * *

"How hardly shall they that have riches enter the kingdom of heaven." Christ made the danger of riches very prominent in His teachings. God in His providence has obviated this danger by giving us millions of heathen to look after. The great cause of missions may be likened unto a wheel, the spokes to the different denominations carrying on the work, the rim to that great band of Christianized humanity which is destined to encircle the globe in every direction. Every church that is fulfilling its true mission has its own particular method of carrying on its work at home and abroad, and when we join the church we join ourselves to all the work undertaken by that church. And none are so poor but that they can do or give something.

Thoughts for the Quiet Hour.

MAY, 1902.

Thursday, 1st. *When thou prayest, enter into thy closet, and . . . . shut thy door. Matt. vi. 6.*

Prayer at its best is always secret. It is then most *real.* When we pray before others the temptation to unreality is so severe that it is but rarely overcome. This temptation we escape when we are alone. And it is when prayer is secret that it is *deepest.* The loneliness of the human heart is strikingly shown by the fact that its deepest things it can share with none but God. It is because of this that the life of the ungodly is necessarily shallow. Human life can only be fully developed in fellowship with God. We must be alone with God in order to enjoy the full blessedness of prayer.—*George H. C. Macgregor.*

Friday, 2nd. *With good will doing service, as to the Lord, and not to men. Eph. vi. 7.*

"With good will doing service"—a simple little phrase.

And yet I often find it a help to weary days.
No work so dull and irksome but brightens at this word:
"With good will doing service, as unto Christ, the Lord."

In roughest toil there may be a service full as sweet
As going to the temple to sit at Jesus' feet,
If we will but remember this little warning word:
"With good will doing service, as unto Christ, the Lord."

—*Selected.*

Saturday, 3rd. *A time to keep silence, and a time to speak. Eccl. iii. 7.*

A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—*C. H. Spurgeon.*

Sunday, 4th. *He knoweth the way that I take. Job xxiii. 10.*

When you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one. . . . . In the meanwhile, continue along the path which you have been already treading. It lies in front of you; pursue it. Abide in the calling in which you were called. Keep on as you are, unless you are clearly told to do something else. Expect to have as clear a door out as you had in; and if there is no indication to the contrary, consider the absence of indication to be the indication of God's will that you are on His track. . . . . Be not afraid to trust Him utterly. As you go down the long corridor you will find that He has preceded you, and locked many doors which you would fain have entered; but be sure that beyond these there is one which He has left unlocked. Open it and enter, and you will find yourself face to face with a bend of the river of opportunity, broader and deeper than anything you had dared to imagine in your sunniest dreams. Launch forth on it; it conducts to the open sea.—*F. B. Meyer.*

Monday, 5th. *Trust ye in the* LORD *forever: for in the* LORD *JEHOVAH is everlasting strength. Isaiah xxvi. 4.*

We trust in Christ for strength, but trusting is strength. "In quietness and confidence," says Isaiah, "shall be your strength." The still forces are the mighty forces. And power and peace belong to those who commit their way to Christ, and trust Him wholly without fear, and welcome all as from Him.—*Selected.*

Tuesday, 6th. *He led them forth by the right way that they might go to a city of habitation. Psalms cvii. 7.*

Each of us has his Gilgal, and his Bethel, and his Jordan. His Gilgal, where at the beginning of life God summons him to His work, crowns and endows him for it, tries him; and if he fails, takes it from him, and gives it to a better. His Bethel, when God visits the young soul, and gives it His assurance of provision, His smile of welcome, His sense of protection, His promise of fatherly love, and then sends it on. His Jordan, the end of life, whether long or short, bright or dull, defeat or victory, shame or glory, whether approached suddenly or seen from afar, whether recognized with a shudder of fear or welcomed as the thought of home.—*Bishop Thorold.*

Wednesday, 7th. *If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. 1 Peter i. 17.*

In these busy days that seem to come and go with ever-increasing rapidity, and which we treat as though they were opportunities for the indulgence of carnal appetites merely, you hear men talk about "killing time." Oh, better kill anything than time; better waste anything than the moments lit as yet with the light of hope; better fritter away any wealth that happens to be in your possession, than these days overflowing with the grace and tenderness of God; for every day is an opportunity to choose, and each choice is the building of another stone into the foundation work, on which eternity will erect the structure, a structure true to the character of the foundation laid. —*G. Campbell Morgan.*

Thursday, 8th. *I know that whatsoever God doeth, it shall be for ever. Eccl. iii. 14.*

How good it is that, though new chapters go on with our life's story, and people drop

out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendships and affections will all come in again, in the next volume. There is no "finis" at the end of Volume One, nor yet of Volume Two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ.—*Maltbie D. Babcock.*

Friday, 9th. *In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. Phil. iv. 6.*

Hindrances are helps in the life we live and in the paths we tread. It is because of God's love for us that He denies us so many things we ask Him for, and that He gives us so many things we pray Him to spare us from. This we may all see, has been the case in our own experience, as we look back on the years that are gone. What have been God's ways with us, in contrast with our petitions to God, ought to assure us of God's wisdom and love, and our lack of knowledge even where we thought we knew our greatest needs. Yet we have a right and a duty to make our desires known to God daily, and to rest all with Him, according to His wisdom and love.—*Henry Clay Trumbull.*

Saturday, 10th. *Arise therefore, and be doing and the* LORD *be with thee. 1 Chron. xxii. 16.*

If we go as far as we can in the way of our duty, God will direct and enable us to do that which of ourselves we cannot do.—*Matthew Henry.*

Sunday, 11th. *The day of the* LORD *is great and very terrible; and who can abide it? Joel ii. 11.*

The day of the Lord is at hand, and then all men shall appear and be manifested as they are: there shall be no borrowed colors in that day; men borrow the lustre of Christianity, but how many counterfeit masks will be burned in the day of God! I find this world, now that I have looked upon it at both sides, is but the fool's idol. O Lord, let it not be the nest that my soul buildeth in. This world, in its gain and glory, is but the great and notable deceiver, by which the sons of men have been beguiled these five thousand years. Build your nest upon no tree here in the enemy's country; for God hath sold the forest to Death; and every tree upon which we would rest is ready to be cut down, to the end we may flee and mount up and build our hopes on high, where death and judgment cannot come! Let us, who are the Lord's, pull up the stakes of our tent, and be moving towards our true home, for here we have no continuing city! Only let us not grow weary; the miles to that land are every day growing fewer and shorter. Why are not our thoughts more frequently than they are upon our country? Heaven casteth a sweet perfume afar off to those who have spiritual senses.—*Samuel Rutherford.*

Monday, 12th. *The law was given by Moses, but grace and truth came by Jesus Christ. John i. 17.*

The law and the gospel are two keys. The law is the key that shutteth up men under condemnation; the gospel is the key which opens the door and lets them out.—*William Tyndale.*

Tuesday, 13th. *Cast thy burden upon the* LORD. *Psalms lv. 22.*

My burden is light. Matt. xi. 30.

A little girl saw a picture of the fabled Atlas, bearing the world on his shoulders. She noted the strong man struggling under his heavy burden, his head bowed forward, his shoulders strained, his every muscle tense, his face and form showing signs of painful effort and endurance—and her tender heart went out towards him in pity. "Papa," she asked in anxious earnest, "why doesn't that man lay that thing down?" And her father's answer was: "Because he supposes that he ought to carry the world on his shoulders." And his is a mistake that a great many of us are making. How many of the burdens that oppress us are burdens that we have no call to carry! We worry over matters that are outside of our sphere; and we are ready to sink beneath the weight of cares and anxieties that would better be left to Him Who alone can carry them. Whatever we have to carry, the Lord will give us strength to upbear; but there is many a burden which we would do better to cast upon the Lord, because it is

His burden for us, and not ours for Him.—*Selected.*

Wednesday, 14th. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter iii. 18.*

This is the greatest imperative of all. It assumes the gracious possibility of our adding grace to grace, and proceeding by a law of almost imperceptible increase to the highest attainments in the Christian life. Never let us be content with a low degree of grace where a high degree is possible. The Christian should respond to all opportunities of growth and usefulness. It is high time to awake out of sleep.—*Joseph Parker.*

Thursday, 15th. *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. xxv. 40.*

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 't will be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

—*Helen Hunt Jackson.*

Friday, 16th. *In the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Phil. ii. 15.*

Morning by morning God's great mercy of sunrise steals upon a darkened world in still, slow self-impartation; and the light which has a force that has carried it across gulfs of space that the imagination staggers in trying to conceive, yet falls so gently that it does not move the petals of a sleeping flower, nor hurt the lids of an infant's eyes, nor displace a grain of dust. So should we live and work, clothing all our power in tenderness, doing our work in quietness, disturbing nothing but the darkness, and with silent increase of beneficent power filling and flooding the dark earth with healing beams.—*Alexander Maclaren.*

Saturday, 17th. *Grace to help in time of need. Hebrews iv. 16.*

God does not give grace until the hour of trial comes. But, when it does come, the amount of grace and the nature of the special grace required is vouchsafed. Do not perplex thyself with what is needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.—*John R. Macduff.*

Sunday, 18th. *Be filled with the Spirit. Eph. v. 18.*

The consequences of this sacred filling it would be impossible to overestimate. Life, comfort, light, purity, power, peace; and many other precious blessings are inseparable from the Spirit's benign presence. As sacred oil, He anoints the head of the believer and sets him apart to the priesthood of saints. As the only truly purifying water, He cleanses us from the power of sin and sanctifies us unto holiness. As the light, He reveals the Lord Jesus to us and in us, and guides us in the way of righteousness. As fire, He is the sacrificial flame by which we are enabled to offer our whole souls as a living sacrifice unto God. As heavenly dew, He removes our barrenness and fertilizes our lives. As the dove, with wings of peaceful love He broods over His Church, and as a Comforter, He dispels the cares and doubts which mar the peace of His beloved. As the wind, He brings the breath of life to men; blowing where He listeth He performs the quickening operations by which the spiritual creation is animated and sustained. Would to

God that we might feel His presence this day and every day.—*C. H. Spurgeon.*

Monday, 19th. *Sow to yourselves in righteousness. Hosea x. 12.*

Our lives are the little garden-plots in which it is our privilege to drop seeds. We shall have to eat the fruits of the seeds which we are planting these days.—*Selected.*

Tuesday, 20th. *Blessed are the meek. Matt. v. 5.*

Oh, how few, how rare are those meek ones! Am I one of them, O Lord? Am I quite content to be overlooked in the day when Thou distributest honors on the earth? Am I willing to be made of no account? Is my chief ambition to be useful, eminently but not ostensibly useful? And if I get this spirit one day, does it abide with me? Do I not find myself coming into new circumstances where my mean estate troubles me? And through some insidious suggestion does there arise impatience of God's depressing providence? Thou Who art meek and lowly of heart, teach me to be meek, give me a meekness that shall pass through every ordeal.—*George Bowen.*

Wednesday, 21st. *O* Lord *God, ... I pray thee, send me good speed this day. Gen. xxiv. 12.*

Every day let us renew the consecration to God's service; every day let us in His strength pledge ourselves afresh to do His will, even in the veriest trifle, and to turn aside from anything that may displease Him. . . . . Every day let us come to Him in simple obedience and faith, asking help to keep us and aid us through that day's work. And to-morrow, and to-morrow, and to-morrow, through years of long to-morrows, it will be but the same thing to do; leaving the future always in God's hands, sure that He can care for it better than we. Blessed trust that can thus confidingly say: "This hour is mine with its present duty; the rest is God's, and when it comes, His presence will come with it.—*Madame Guyon.*

Thursday, 22nd. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Romans viii. 25.*

Paul throws down a challenge. He challenges heaven, and earth, and angels, and men, and principalities, and powers; and not only that, but all things past, present and to come; all creatures, internal or external; all states, death or life, height or preferment, depth or dungeon, prison or stripes.

Nothing shall separate me from the love of Christ. Let my enemies come collectively or singly, I don't care. Let them come one and all. I have no foes that can overcome me. Why? Because God has justified me. I do not dread death. Why? Because Christ has tasted death for me. I dread no judgment. Why? That is past. I dread no separation and I anticipate no failure.—*D. L. Moody.*

Friday, 23rd. *Who loved me and gave himself for me. Gal. ii. 20.*

Do not think that you can understand Christ's dying love with your intellect alone; do not attempt to put the atonement into algebraic terms. Let it master your heart. Let the cross move your soul. Strive to save some sinner yourself; then, and not till then, will you learn the meaning of Calvary.—*W. N. Clarke.*

Saturday, 24th. *Whatsoever things are true . . . . honest . . . . just . . . . pure . . . . lovely . . . . of good report . . . . think on these things. Phil. iv. 8.*

Holy thoughts in the heart have a transfiguring influence on the life.—*J. R. Miller.*

Sunday, 25th. *Every one shall be salted with fire, and every sacrifice shall be salted with salt. Mark ix. 49.*

Savor comes into life through life's sacrifices. Jesus said, "Everyone shall be salted with fire." That means that every one shall be given savor by the sacrifice and burden and labor which have been in their lives. And how true that is. Think of motherhood in which there is no labor or care or sacrifice. How surely and greatly would the genuine flavor of motherhood be missed in such a one! Think of citizenship in which there was no offering for one's city or one's country, in which one seeks only

for one's own pocketbook all the time. How certainly and sadly is the savor of patriotism missing in such citizenship! Think of Christianity in which there is no evidence of the cross of Jesus Christ,—how miserably short of the savor of Christ would such a Christianity have fallen! If we want to have the salt in our lives we must have the fire in them. Bearing our burdens, doing our duties, making our offerings, thus do we bring the high savor of godliness and Christliness into our living. —*Henry Clay Trumbull.*

Monday, 26th. *Whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.*

There is no true prayer without some response. Invisible wires from heaven to earth are ever vibrating with divine blessings, and when prayer touches them, the electric stream of love enters the soul.—*Newman Hall.*

Tuesday, 27th. *Take . . . . no thought for the morrow. Matt. vi. 34.*

Strength for the day is all that we need,
As there will never be a to-morrow,
For to-morrow will be but another to-day,
With its measure of joy and of sorrow.

Then why be forecasting the trials of life
With so sad and so grievous persistence?
Why anxiously wait for the coming of ills
That never may have an existence?

Far better to trust to the wisdom and love
Of the Providence ever beside us.
With no anxious thought what the future may bring,
For He guides all events that betide us.

As in mercy He guides every bird in its flight,
And gives to each lily its beauty,
He will surely provide for our every need,
If we trust and are faithful in duty.

—*Philip Doddridge.*

Wednesday, 28th. *Steadfast in the faith. 1 Peter v. 9.*

A steadfast faith is necessary to steadfast conduct. According to the faith is the life. If that is uncertain and unsettled, fixed at no point, the result will be an unsteadiness in religious life. The only safety for the soul, the only safety for the Church, is to be found in accepting the true doctrine of salvation and continuing steadfastly in it, as did the New Testament Christians, doing the work of the Lord.—*Selected.*

Thursday, 29th. *It is the* Lord*: let him do what seemeth him good. 1 Sam. iii. 18.*

The moment we see God, and say: "It is the Lord," and kiss the hand and the rod that is in it, the punishment is over. Punishment never goes beyond submission or acceptance in the right spirit. It goes beyond questioning, and difficulty, and scepticism, and obstinacy; it keeps on, blow after blow, scourge upon scourge; but no sooner does the sufferer say: "It is the Lord, let him do what seemeth him good; I deserve it all," than punishment ceases, and heaven decends into the heart.—*Joseph Parker.*

Friday, 30th. *Help,* Lord. *Psalms xii. 1.*

The occasions for the use of this prayer are frequent. In providential afflictions how suitable it is for tried believers who find all helpers failing them. Students, in doctrinal difficulties, may often obtain aid by lifting up this cry of "Help, Lord," to the Holy Spirit, the great Teacher. Spiritual warriors in inward conflicts may send to the throne for reinforcements, and this will be a model for their request. Workers in heavenly labor may thus obtain grace in the time of need. Seeking sinners, in doubts and alarms, may offer up the same weighty supplication; in fact, in all cases, times, and places, this will serve the turn of needy souls. "Help, Lord," will suit us living and dying, suffering or laboring, rejoicing or sorrowing. In Him our help is found; let us not be slack to cry to Him.—*C. H. Spurgeon.*

Saturday, 31st. *Thy shoes shall be iron and brass; and as thy days so shall thy strength be. Deut. xxxiii. 25.*

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and will not send us out on any journey for which He does not equip us well.—*Alexander Maclaren.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

THE CHURCH AT ANTIOCH.

(May 4, Acts xi. 19-30.)

This paragraph tells of one of the greatest events in the history of the Church, that is if the reading of the R. V., in verse 20, be followed, as the authority of early manuscripts and the force of internal evidence demand. This is the first instance of the gospel being preached to the Greeks, that is to pure heathens, in contradistinction to Hellenists (vi. 1), *i. e.*, Greek-speaking Jews.

It needed a vision to overcome the scruples of Peter, and induce him to the bold innovation of preaching in the house of Cornelius, though as we know he was already a Jewish proselyte: but here some simple-minded believers, dispersed from the Church at Jerusalem, on that day when Stephen died, and whose very names have perished, with no official to lead them, no apostle to give them countenance, no angel-vision to encourage them, but just impelled by the love of Jesus, made a bold step forward in the development of Christianity, and offered the Gospel of God's grace to those who had hitherto been considered outside the pale of God's love.

The words of the nineteenth verse recall viii. 4, and suggest that the writer of this narrative is returning to that point of time, and is telling the story of a contemporaneous line of ministry to that described in that chapter. Whilst Philip was going to Samaria, and Peter was being led to Cæsarea, these unknown disciples were carrying the gospel to the Greeks in Antioch. They had begun by confining their message to Jews only, as they evangelized Cyprus and Cyrene, to which they belonged; but when they came to Antioch they seemed to be forced to a wider proclamation of the truth as it is in Jesus: and the remarkable fact is, that whereas we hear nothing more of the work of Philip or Peter, in this case the message led to the foundation of the Church at Antioch, which in turn became the new Missionary Center of the Church.

I. These Unknown Messengers of the Cross. They were not sent forth by the hand of the apostles or Mother-Church, they were just simple, earnest men. We do not read of their ordination or consecration. They were simply impelled by the love of Christ? They believed, and therefore they spoke. It never occurred to them that they were doing anything very remarkable; probably they could not do otherwise, since His Word was as a fire shut up in their bones, and they were weary of forbearing and could not stay. Surely we have experienced similar emotions to these. The love of Christ must constrain those who have tasted that He is gracious. They need no outward compulsion, and few words of encouragement. Pity for the lost souls of men, that need just such a Saviour, and loyalty to the Lord Himself, with fervent desire to increase His kingdom and give Him joy, are the irresistible motives that place necessity on us to preach the gospel. Freely we have received, and we must freely give.

It is unlikely that the preaching of these simple men was of a very elaborate description. They could not have delivered such a discourse as the Apostle Paul delivered on Mars Hill, and it was well that they did not try. They simply "spake unto the Greeks." "It was no set address, no formal utterance, but familiar, natural talk to ones and twos as opportunity offered." This is preaching which is within the reach of us all—just telling out of a full heart what Jesus is, and what He has done for us. This is the way in which the gospel has spread in every age.

But notice what divine help was theirs: "The hand of the Lord was with them." As they spoke to the ear, He spoke to the heart: when they unfolded the love of Christ, He showed His hands and side: when they urged His claims, He put in His hand to the hole of the lock and convicted them of sin, because they believed

not on Him. Let us remember the statement of Mark xvi. 20. Under such conditions, is it to be marveled at that a great number believed and turned to the Lord? You may be a great preacher, but if the hand of the Lord be not with you it will be in vain that you elaborate your arguments. You may be but a poor talker of Jesus and His love, but if the hand of the Lord be with you, there will be immense results.

II. The Mission From the Mother Church. The success of the new movement at Antioch excited the greatest interest at Jerusalem. It was felt that the utmost caution must be taken not to ratify the work of these unauthorized disciples, unless there was indisputable evidence that it was of God; but certainly not to refuse it, if the signs of a divine working were present. Barnabas, therefore, was sent down to enquire and report, and he was the more likely to look on the movement sympathetically, because he was himself a Cypriote, besides being "a good man and full of the Holy Ghost."

"When he came," he at once recognized the tokens of the grace of God. He knew them well. When first the Holy Spirit descended on the Jerusalem Church, he had been present, and had been most deeply affected. Under the spell of that new baptism, he had been glad to sell his possessions, and put the proceeds in the common purse (iv. 36, 37). But here, in the heart of one of the gayest and most profligate cities in the world, "a very stew of pagan uncleanness," he met with the very same blessed joy and life that he remembered to have witnessed in the blessed past. And "he was glad."

Let us be prepared to acknowledge, and to do so with joy, that the grace of God may work outside the limits of our churches. We may have to renounce some of our theories, to give up some of our notions of superiority, to break down the walls of our exclusiveness, but let it be so; where there is a true work of God in our own hearts, we shall be quick and glad to recognize it in the hearts of others: and to say honestly with the Apostle, "Herein I do rejoice, yea, and will rejoice."

What a beautiful exhortation this good man gave to the new converts—"that they should cleave to the Lord." After all, is not this the very essence of true religion? We begin to be Christians when we "turn to the Lord," but the genuineness of our conversion is tested as we *cleave* unto Him. The faith of the first moment of our new life must be exercised in every subsequent moment. We must *abide* in Christ. As we received Him so we must walk in Him. When others leave Him, when love grows cold, when heart and flesh fail, when temptation beats on us, we must cleave the closer.

It is a further evidence of the goodness of Barnabas, that he went to Tarsus to seek Saul. He might have liked to keep the movement in his own hands, to be the leader of it, and to secure abundant recognition from Jerusalem of the worth of his services. But as he saw the gathering crowds, and the expansion of the work, he thought of Saul, whom he had loved, perhaps, from the days when they were fellow-students, and whom he had introduced to his friends in Jerusalem (ix. 27). He knew how his friend's heart had been directed to just such work as this (xxii. 21). He realized that this was the very sphere that would meet his special gifts, and therefore, though it was certain that the results would be shared between them, with Christian magnanimity he went to seek him; and for two years the two friends labored happily together in the Lord's work.

III. The Name Christian. The success of the work at Antioch impelled "the curiosity-hunting, pleasure-loving, sarcastic Antiochæns" to find out a new name for this new thing. A new label was needed for the new bottles. Here was something that could not be included in any of the old categories. Therefore they called these people, *Christ's men*. The followers of Herod were called Herodians, of Aristotle, Aristotelians, of Christ, Christians.

What a lesson there is here for us all! It was impossible to come in contact with these simple men without being reminded of Jesus Christ. The sweet savor of Christ, their King, was on their lips, and His beauty on their faces. For them to live was Christ. Their speech bewrayed them. Their love to their Lord and Saviour was an open secret. So it should be with us.

It should not be necessary for us to label ourselves, the whole aspect of our life should be so evidently Christward that men should be able to tell as unmistakably Whose we are and Whom we serve as if His name were written on our foreheads.

PETER DELIVERED FROM PRISON.

(May 11, Acts xii. 1–19.)

At first there was no kind of rivalry between the Churches of Antioch and Jerusalem. The Gentiles had been made partakers of their spiritual things, and they felt it their duty to minister in carnal things. It was, therefore, only a becoming acknowledgment of the obligation under which they lay, when the disciples, each according to his ability, determined to send relief unto the brethren that dwelt in Judea.

The intimation of this coming dearth was made by a prophet named Agabus (xxi. 10), whose words deeply stirred the Church. His anticipations were sadly verified in the year A. D. 45, when the want of food was so great that many deaths by starvation occurred in Jerusalem, and great exertions were made in various quarters for the relief of the population. Thanks to the divine forewarning, the Christians were beforehand with their assistance. It was in the spring or summer of A. D. 44, that the offering of the young Syrian Church was handed over to the elders by the hands of Barnabas and Saul.

They entered Jerusalem, when the Mother-Church was entering on a dark and perilous time. About eight years had passed since Stephen's death. Then the persecution had been set on foot by the Sanhedrim, now it was promoted by Herod Agrippa, who had gradually succeeded to the far-reaching estates of the great Herod, his grandfather, and who sought to conciliate the strict Pharisaic faction by an appearance of zeal for the Hebrew faith. It was in pursuance of this policy that he arrested certain unnamed but eager promoters of the new sect, and even presumed to lay hands on James, whose vehement character (Mark iii. 17; Luke ix. 54) may have made him specially objectionable to the tyrant. With summary cruelty, and apparently without trial, this foremost representative of the Church was beheaded; and the satisfaction which this execution afforded encouraged Herod to take a further step in the same path, and arrest the foremost Christian Apostle and Apologist—Peter.

I. The Imprisonment of the Apostle Peter. "After the passover" is the only admissible translation for the words rendered in the A. V., "after Easter." There is no suggestion of Easter in the original, and there could not be, since that feast was the subsequent rehabilitation of an ancient heathen festival.

The solemn rites of the Passover were to be allowed to conclude, and then, when the city was still crowded with people, with as much circumstance and emphasis as the tyrant could command, the apostle was to be brought before the people, and put to death. It was hoped that thus a decisive blow would be inflicted on the disciples "of the Name."

Every precaution was taken to prevent his rescue or escape. Sleeping or waking he was chained to a gaoler on either side. He was consigned to the care of sixteen soldiers in bands of four, changed once in four hours. Two were in the cell, one at the door, and the fourth further along the passage that led to the great iron gate, which opened into the city. Seven days slowly passed; the last night had come and the morrow was to witness the final scene. Peter, with the consciousness of rectitude and peace, was sleeping quietly between his guards; and apparently had no expectation that he was to do other than meet a martyr's end.

Is it not thus that some of us are tied and bound by the cords of our sins, and that others are fettered and imprisoned by their tightened circumstances? No help or relief is possible from man, and they have almost renounced help from God. Well is it if they can so absolutely trust themselves to His covenant care and love, as to sleep. The night before Ridley was martyred at Oxford he supped with the mayor. At the table there was no trace, either in his behavior or speech, of the stake. He invited the lady of the house to his *marriage* on the approaching day: and when she replied by a flood of tears, he said: "The breakfast may be sharp, but I wot that the supper will be most sweet."

When his brother offered to watch with him through the night, he said that it was needless, as he hoped to sleep as well as he had ever done in his life. It is with such blessed sleep, given by the Lord Himself, that He makes His beloved able to bear the awful ordeals to which they are to be exposed.

II. The Prayer of the Church. The prayer meetings were probably spread throughout all the different quarters of the city; but the one with which we are immediately concerned was gathered day after day in the house of Mary, a wealthy Christian lady, who apparently was own sister to Barnabas, and, if that were so, it was more than likely that the two delegates from Antioch were present; and, if so, we can readily explain the graphic nature of this narrative.

In this prayer meeting great varieties of character and occupation were represented. The great bulk were no doubt the rank and file of the Jerusalem Church, but, besides there was the gracious Barnabas, revered and loved as the "son of consolation," Saul, the former persecutor, and Rhoda, the warm-hearted servant-girl, who knew and loved the sound of Peter's voice.

The one problem of our day is to bring the Church of Christ to her knees. The great revival in Japan, of which such blessed narratives are reaching us, is said to have begun in a season of prolonged and intense supplication. Who can tell what blessings would be vouchsafed to her, in the deliverance of myriads from the prison-house of sin, if once the Church would learn that, to prevail with men, she must first prevail with God?

III. Peter's Deliverance. It was between 3 and 5 A. M. The apostle was sleeping quietly between his two keepers, whilst the heavy breathing of a third might be heard through the door. The presence of an angel was suddenly disclosed amid a sheen of light, which was only perceptible to the spiritual eyesight of Peter. Immediately he sprang to his feet, and in the attempt discovered that he was able to do so. But he was so dazed, that he needed to be told what to do at each successive step of his emancipation. Now he must gird himself, now gird on his sandals, now step over the sleeping forms, and follow his angel-guide. Neither the next keeper nor the next aroused, as the two passed them, and when finally they reached the great iron-gate, that communicated with the city, it swung open of its own accord. It moved quietly back on its great hinges, as though a handful of angels were impelling it. The night air must have helped to revive the apostle, and bring him back to himself, but his companion accompanied him for two streets more, before he dared to leave him. Then, as the morning light broke over the city, he became fully alive to his position, and was able "to consider" the thing.

God will do for us what we cannot for ourselves, but when we reach a position where a sanctified common-sense and a Heaven-enlightened judgment will suffice, we are left to consider the matter. But even at such times we should carefully submit our will to God, and ask Him to keep us from making any mistake.

No time might be lost. At any moment the guards might discover his flight and raise the hue-and-cry. Quickly making for the home of Mary, Peter, therefore, in a brief interview told his wonderful story, ascribing his deliverance to the interposition of the Lord, and hushing with a motion of his hand any joyful outcries of welcome, lest they should attract attention.

The refusal to credit Rhoda's assertion and belief that she must have seen "his spirit" (wraith) shows the mixed condition of earnest prayer and lingering doubt, but God is greater than our hearts, and when we believe not, He remaineth faithful.

THE EARLY CHRISTIAN MISSIONARIES.

(May 18, Acts xiii. 1-12.)

The interest of this narrative now suddenly changes from the Church at Jerusalem to that of Antioch. Why? Was it that the Mother-Church was out of sympathy with God's purpose for the heathen and Gentile world? Was it that He had to turn to the younger Church, which was more thoroughly imbued with that new spirit which was already throbbing among the nations—the Spirit of Christ leading the ages forward beneath His control? It is at least remarkable that from this moment the Jerusalem Church almost entirely drops out of view. The Church, which refuses to be a missionary church

and ceases to serve God, is at last cast aside by Him in His redeeming purpose. He must secure the carrying out of His design to give Christ as a light to the Gentiles, and if not in this way then in that.

I. The Summons of the Holy Spirit. A little band of godly men were gathered together in some obscure room, at Antioch, "ministering to the Lord, and fasting." Too often when we gather together, we seek to minister to ourselves, or to one another. But they ministered to the *Lord*. We are reminded of Luke xvii. 7-10. It is not enough for us to work for Christ, to plough or tend His flock. He wants some of our time and thought to be devoted to Himself. Hymns of praise and ascriptions of love and faith are very precious to Him. To fast is to lay aside all that is superfluous and unnecessary, whether of good habit or circumstance, that the spirit may be as far as possible on the alert for God's voice.

Note the Personality of the Divine Spirit. "Separate *me*." Only a Person with a distinct individuality and intention would speak like that. A mere breath or influence could not appropriate and use the personal pronoun, *me*. *Note, also, His Sovereignty.* He speaks as the Vicegerent of Christ, the Head of the Church. With the tone of absolute authority He says to one, Go, and he goeth, and to another, Do this, and it is done. It is He Who inaugurates each new era in the history of His Church. Without doubt, Wycliffe, Luther, Carey received their summons from Him. *Note, also, that the prepared sphere awaits the prepared worker.* We have not to *create* our spheres, but to *find* them. They have been prepared for us in the infinite wisdom and grace of God. "We are his workmanship, created in Christ Jesus, unto good works, which God hath before prepared that we should walk in them" (Eph. ii. 10). In the case of these two missionaries, the pioneers of thousands who have followed along the same trail, "the work" included Cyprus and Antioch, sea-journeying and land-travel, perils and stoning. But He Who allotted the toils knew well beforehand how much His servants could endure and adjusted both worker and work.

II. The Church's Ratification of the Divine Choice. Separate to me, the Spirit cries. It was as though He needed help to accomplish His purpose and summoned the assistance of the Church. It is even "the Spirit and the *bride*" who say, Come. The movements of God's thought and of the Spirit-world should ever find their unveiling and ratification in the life and work of the Church. The Church is necessary to the Holy Spirit as His organ and instrument, just as the Spirit is necessary to the Church as the Inspirer and Prompter of her actions. Happy is it when a Church is in such living union with the Spirit of God that it can hear His voice and be moulded by it!

The disciples laid their hands on the two brethren, with fasting and prayer. I always think that this significant act was the counterpart of the old Hebrew custom of waving an offering before God, and that it implied that those who were thus handled were, so to speak, presented to God, as the wave-offering of all those who were associated with them in fellowship.

They were thus sent forth by the Church and the Holy Spirit, and they were destined to find all along their pathway that Satanic hatred and opposition on the one hand, and those signs of God's favor on the other, which would indicate that they were on the Divine path (xiv. 3, 19).

When Carey went down into the dark pit of India, he trusted in Andrew Fuller and others to hold the ropes. The missionary, in whose designation service we have taken part, always has a claim on us to follow him with our loving sympathy and intercession. Few believers have yet learned the art of prayer, through which we can influence the distant fields, where the fight between good and evil is being waged. Like Moses, with his uplifted hands, it largely depends upon us whether Israel or Amalek shall prevail.

III. How the Missionaries Fared. The fact that Barnabas was a Cypriote largely determined them in making across the hundred miles of sea to the land where probably he was well known. They were three in all, because Mark had joined them, stimulated by the words and example of his uncle (Col. iv. 10). All the synagogues of the Jews were thrown open to the missionaries, though we read of nothing very special taking place in Salamis, their first halt.

Thence they traveled along the great sea-road to the capital, where the Roman proconsul resided, and there they were fiercely opposed by a false prophet, of whom there were hundreds at that time in all parts of the known world. The historian describes the Emperor Tiberius, surrounded by a whole band of Chaldeans—the soothsayers, thaumaturgists and spiritualists of the age. Is it not always so, that the spirit of evil sets himself to oppose the Spirit of God? Remember how Jannes and Jambres withstood Moses, and how the wise men of Babylon withstood Daniel. When the evil spirit is still you may begin to question whether you may not somehow be hindering the Divine Spirit, so that there is no reason for alarm amongst the rulers of the darkness of this world, against whom we wrestle. When you are nearest God, you are most exposed to the malice and attacks of the Evil One.

Paul seems at this moment to have stepped to the front. How far did he do this without exciting the jealousy of Barnabas and Mark? Perhaps Barnabas was too glad for God's work to be done, to greatly mind who did it; whilst Mark's abandonment of the expedition may have been due to his resentment on this score. But fixing a searching glance on the false prophet, the apostle rebuked him, detailed his true character to all the crowd gathered in the proconsul's court, and finally pronounced his doom. Was not this an instance of what the Lord meant when He said, "What ye bind on earth, shall be bound in heaven, and what ye loose on earth shall be loosed in heaven"? When a man is speaking in the power, and under the immediate direction of the Holy Spirit, his words receive heavenly authentication.

Soon after this remarkable episode the missionaries sailed for the mainland, and climbed up into the table land of Asia Minor, to the city of Antioch in Pisidia, where a most remarkable movement was inaugurated.

So let us follow the divine plan, as it is unfolded to us step by step. We may not always meet with outward success, but it is enough for us to be faithful. The world crowns successful workers, God crowns faithful ones.

PAUL AT ANTIOCH IN PISIDIA.

(May 25, Acts xiii. 43-52.)

It seems almost certain, from the words and allusions of the apostle's address, that Deuteronomy i. and Isaiah i. had been the two lessons read on the memorable occasion of his first sermon in the synagogue at Antioch. His main contention was to emphasize the fact that God had raised the crucified Nazarene from the dead, and that faith in Him would secure a justification, which the law of Moses could never provide.

The impression produced by this sermon was immediate and powerful. As the audience poured out of the synagogue, it was the unanimous request, both of Jew and Gentile, that the same theme might be still further elaborated on the following Sunday; and many followed the two illustrious strangers to their humble lodging, to hear yet more of these wonderful truths, which promised immediate deliverance to their burdened consciences.

Throughout the intervening week Paul and Barnabas were doubtless fully occupied in dealing with enquirers, and thus it befell that public interest became greatly aroused, and on the next Sabbath almost the whole city was gathered together to hear the Word of God.

I. Opposition. The Jewish Rabbis and leaders could not brook the sudden eagerness with which the words of the two strangers were listened to. They realized that the Way of Peace, which they proclaimed, was not at all consistent with the weary round of washings and fastings, and legal ordinances, which went under the name of Moses, and by which the soul was supposed to enter into peace with God, and they set themselves to contradict the things which were spoken by Paul.

But there was another element in their opposition. "They were filled with jealousy." Probably the latter of these two feelings was the more acute and dominant, only it veiled itself under the righteous zeal, with which they believed themselves to be animated, on behalf of the law of Moses. Why should these men attract so much interest, whilst they, with all their years of patient work, could only attract

a comparatively small handful of adherents? It was not to be endured!

II. Independence of Action. At last Paul and Barnabas felt that the moment had arrived, when they should finally break with the Jewish party, who were too blinded by prejudice and hate to be amenable to their persuasions and reasonings. The Lord Himself had given directions for their actions under such conditions (Matt. x. 23; xii. 15). The offer of the gospel was always in the first instance to be made to the chosen people; but if they refused it, there was to be an immediate appeal to the Gentiles (Matt. xxi. 43).

When men have definitely refused the message of the gospel, it is not wise to continue to press it upon them. To cast pearls before swine is as useless as it is wasteful. Better a hundred times to leave them to the further dealings of God and return to them, if it may be God's will, afterwards. In the meanwhile let us go where we are needed, for there are myriads waiting to give an eager welcome to the gospel. "The Gentiles were glad and glorified the word of God," and those who *decided to range themselves* in the ranks of applicants for eternal life believed. (Note the Greek *middle* verb.) Then also the Word of the Lord began to spread throughout all the region. From one to another the story of redeeming grace passed, as the Fiery Cross of old from hand to hand. They that believed to the saving of their souls, told each man his friends and neighbors the wonderful story, saying, "Know the Lord."

This alteration of his policy from Jew to Gentile must have cost the apostle a great deal. It must have stirred him to his heart to turn from the people whom he loved to the Gentiles whom, from his birth he had been wont to consider as outside the covenant of God. But, had he not been chosen to be the apostle of the Gentiles? Was not this the special sphere to which he had been designated from the earliest moment of his new life (Romans ix. 1-3; xi. 12, 13; xv. 16; Acts ix. 15; xxvi. 17)? We are soldiers under orders. It is not for us to choose our way, but to accept from our Captain and Lord His marching orders.

Large numbers of Gentiles seem to have become disciples. Churches were formed, which became tiny points of light throughout the district (xiv. 23; xvi. 4, 5). Thus was the truth borne in on the apostle's mind, which he afterwards embodied in Romans x. 30, 31.

We must never forget that the present age is a parenthetical sentence, inserted in the midst of the story of the chosen people. They have been God's beloved for their fathers' sakes. The covenant into which the Almighty entered with Abraham has never been rescinded, though its operation is temporarily suspended. At the present time they are broken off from the olive tree, that the Gentiles may be grafted in, contrary to nature, in order to partake of the fatness of the Root; but the time will come when the fullness of the Gentiles shall have come in, and then all Israel shall be saved, "for the gifts and calling of God are without repentance" (Romans xi. 29). All these things are foretold in the ancient Scriptures, but only anointed eyes can interpret aright those ancient passages (verse 47; Romans xi. 26).

III. Banishment. The Jewish leaders had obtained a strange following among the leading ladies of the city, many of whom had become proselytes to the Jewish religion. Through these, and their influence on the chief men of the city, Paul and Barnabas were cast out of the city and district, and they had no other alternative than to shake off the dust of the city from their feet, and take the road for Iconium, which was under native, as contrasted with Roman, rule (Matt. x. 14).

"But the disciples were filled with joy and the Holy Spirit." The tense is passive imperfect and might be rendered, *were being filled*. It was as though a stream of the Holy Spirit's influence were perpetually pouring into their hearts, and keeping them full to the brim. This is a blessed experience, and if these new and imperfectly instructed converts were kept full, amid all the difficulties of an unshepherded life, on the tablelands of Asia Minor, surely it cannot be impossible for us to be kept similarly filled.

When we are filled with the Spirit, we are filled with His fruits, love, joy, peace, etc. (Gal. v. 22). Do not look so much for a manifestation of the Spirit as such, but count much on the fruits, which He will most surely produce.

It was thus that the way of the Lord was made known to the apostles. They did not break their hearts when they saw the door close to them in one place. They knew that it would open in another. They realized that they were rejected for their Master's sake, and that He was rejected in their persons. We should meet with more of this if we were more absolutely true to Him; but too often we mince and soften our words that they may not offend the susceptibilities of those whom we address. Do not think that the "offence of the cross" has ceased! Do not suppose that the way of faith is any easier than it used to be (xiv. 22)! Only ask to be kept true to Christ, and His Word!

THE HEART OF THE LESSON.

Rev. C. I. Scofield, D. D.

(INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR MAY, 1902.)

THE CHURCH AT ANTIOCH IN SYRIA.

(May 4, Acts xi. 19-30.)

This is the great missionary lesson, nor is there a better in all Scripture. After nineteen hundred years the Church has not yet learned it. If all mission boards would constitute themselves into Sunday school classes and master this lesson, and revise their plans and methods accordingly; and if then they would constitute themselves into examining boards, before whom every intending missionary must pass a brain-searching and heart-searching examination on this lesson before receiving appointment, the work of evangelizing the world would at last get done.

And the first lesson the boards would learn in the Sunday school class would be the lesson that they are putting between intending missionaries and the heathen, artificial, arbitrary, and unbiblical tests of fitness. Here was a whole church swept by a persecution out into the mission field. Not one of them had been graduated from college, nor had one of them wrestled for three years with higher criticism and dead occidental theology as a fit preparation for the work of evangelizing the pagan world. I know it is said that we must send men able to deal with acute Hindoo and Chinese scholars, and to meet all their intellectual difficulties. It might be pertinent to inquire how many high caste Brahmans, how many three-button mandarins, and how many Mohammedan doctors these theologically equipped brethren have turned into humble followers of Jesus Christ?

In the prosaic world of affairs a method which does not work is instantly discarded. Industrially, we are passing all the nations, and we are passing them because we are ceaselessly seeking a better way of adapting means to ends.

The plain fact is that in every step onward the Church of Christ first wins its way amongst the lowly. Not many wise, not many noble are called. Then, from that beginning, the Church in every land creates her own scholars. Sturdy good sense, sound character, knowledge of the Scriptures, patience, a converted heart, a passion for Christ, and the filling with the Holy Spirit—these are the essentials.

No one does, or should, discredit learning, but probably no more grotesquely absurd notion ever obtained the assent of reasonable men than the notion that a training in modern biblical criticism and discredited, half-believed, Western theology is essential to the equipment of a missionary. Not one of Christ's apostles could have passed this mechanical test of the boards.

And the second lesson the class would learn would be a lesson in methods. As we look upon the field covered by this first missionary enterprise we rub our eyes. "Where," we ask, "are the expensive schools for the education of the heathen youth?" And, indeed, as we look upon the fields covered by Paul, and the long line of his successors who evangelized Europe, we ask again and again the same question. These men covered East and West with *churches* —the schools *followed*, until, East and West, the school nestled by the church.

And so, as all the world knows, it was with New England. The second lesson, then, is that the school for heathen is not a biblical evangelizing method. The teacher follows the evangelist.

And the third lesson the board Sunday school classes would learn is the lesson that the one supreme missionary method is "preaching the Lord Jesus." Tremendous theme! The Lord Jesus in His Person, in His manifold work, in His three great offices of Prophet, Priest and King. The Lord Jesus in type and anti-type, in prophecy and fulfillment. The Lord Jesus in the manger cradle, in the humble family at Nazareth, in the carpenter's shop. The Lord Jesus at Jordon baptized of John and of the Spirit, tempted in the wilderness, living among men, rejoicing with them that rejoice at the wedding feast, weeping with them that weep at Lazarus' grave. The Lord Jesus as the incomparable Teacher, Revealer of the Father, the mighty Healer, the compassionate Friend of all humanity. The Lord Jesus praying in Gethsemane, and above all, dying vicariously on Calvary. The Lord Jesus living again, comforting the Magdalene, walking with the Emmaus disciples, restoring Peter, out-breathing the Holy Spirit, commissioning the Church to disciple, baptize, teach. The Lord Jesus at the right hand of the Father, the Head of the body, the Church, the interceding Priest, the unfailing Shepherd. The Lord Jesus the coming King, restoring Israel, converting the world and at last, in awful assize, judging the impenitent dead. The Lord Jesus forever the Light of the eternal city.

Surely here is message and mission enough for any mortal man, at home or abroad, in African jungle, or before politely contemptuous Brahman or Mandarin. Here is a message of which no one need be ashamed in any company, and that message and that alone is mighty to save.

PETER DELIVERED FROM PRISON.

(May 11, Acts xii. 1-19.)

The power of doubting faith—that is the heart of this lesson. Here was a church with faith enough to pray without ceasing for Peter in prison, and with so little faith, nevertheless, that when their prayers were answered they did not believe it, and Peter, delivered in answer to their prayers, was like to have a night of it on the doorstep. Faith to pray, no faith that the prayer would be answered.

This is what the Lord Jesus called "little faith." This same Peter, essaying one day to walk on the water, found himself sinking and cried, "Lord, save me! And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

And it is wonderful what God does for Little Faith, if Little Faith will only pray. He clothes and feeds Little Faith (Matt. vi. 30-32); keeps Little Faith from sinking (Matt. xiv. 31); explains mysteries to Little Faith (Matt. xvi. 8); and rebukes the winds and the sea and makes a great calm for Little Faith. But Little Faith must pray.

Indeed, so prone is the heart to doubt, that it may be questioned if any prayer save those uttered by the Son of man ever winged its way to God's ear, unweighted with some evil freightage of unfaith. Christ marveled at two things on earth, at unbelief (Mark vi. 6), and at any exercise of faith whatever (Matt. viii. 10). We are always looking for great faith, and He is looking simply for faith. When we pray, "Increase our faith," He answers "Faith as a grain of mustard seed" will do. With that pinhead of real faith you may set trees and mountains skipping.

Some precious lessons, then, in the power of doubting faith lie in this lesson. Some of them are on the very surface. Let us gather them up.

1. God often does not answer prayer immediately. Peter was arrested apparently at the beginning of the passover week, and Herod intended to bring him forth to the people after the passover (not "Easter," see R. V.), but the angel of deliverance was not sent until the very last night of the very last day. Here is the mystery of delayed answers to prayer. Often the mystery is insoluble in any light which we now have, but often, too, we may go a long way into the mystery. A prayer too quickly answered might leave no mark upon the spiritual life. Doubtless the trouble with us all is superficiality of experience. With what genuine astonishment

David exclaims as the truth dawns upon him, "Behold, thou desirest truth in the inward part." Our chastenings never yield us the peaceable fruit of righteousness unless we are "*exercised* thereby" (Hebrews xii. 11). We should like to be quickly delivered; the loving Husbandman, Who is concerned to perfect every branch in the True Vine, hears every cry for deliverance, writes upon it "granted," but never sends the angel until the life of the Vine is finding its way through the branch again.

Sometimes, doubtless, answers are delayed because other hearts than ours are involved in the prayers and their answers. We pray for the conversion of some dear one, and the answer may involve long years of patient working through divinely wise providences—playing upon the soul with all the enginery of divine love, wisdom and grace—to win the soul to the assent of faith.

2. The real hindrance to faith often is our inability to see *how* God can answer certain of our prayers. We are not told that the church at Jerusalem stumbled at that stumbling-stone, but they stumbled at something, and it may well have been that. Certain it is that we, in our day, leave the angels entirely out of the question. Those mighty ministers of God, who stand before Him and do His will, are as completely eliminated from our enumeration of the divine resources as if they had no existence. And yet, who that has carefully considered the whole teaching of Scripture concerning the holy angels and their wonderful ministries to the heirs of salvation (Hebrews i. 14) can doubt that still they are used of God for great deliverances from unseen dangers, or that they often ward off from us perils of which we are unconscious.

THE EARLY CHRISTIAN MISSIONARIES.

(May 18, Acts xiii. 1-12.)

The Spirit-filled church the true base for Spirit-directed missions, that is the inner lesson of this lesson. The weakness of missions to-day is not the paucity of missionaries, nor the emptiness of the mission treasuries. These are but symptoms, the malady is the unspirituality of the home churches. Let us note these two marvels—a Spirit-filled church, a Spirit-directed missionary enterprise.

First. What are the marks of a Spirit-filled church as illustrated by the church at Antioch? These:—

1. The Spirit-filled church is not a one-man, nor a one-gift church. The church at Antioch left room for the development of all the gifts of ministry. Five names of prophets and teachers are given, but these are not all, for they are expressly said to be but examples. And what is more noteworthy, the mighty Apostle to the Gentiles is simply classed with the other prophets and teachers, and is even named last. Here is no authority for the modern notion of a church with one gift, one voice, one teacher, one prophet. In Antioch they still believed that "the whole body fitly joined together, and compacted by that which *every joint supplieth* . . . . maketh increase" (Eph. iv. 16).

2. The Spirit-filled church knows the voice of the Spirit. How did the Spirit speak to the church at Antioch? We are not told in so many words, but the intimation is clear. The voice came "as they ministered to the Lord and fasted." They were all diligently at work in the edification of the body of Christ, and *then* the Spirit wrought in all their hearts one unanimous conviction—We must send Saul, our mightiest minister, and Barnabas, our dear son of consolation, to the regions beyond. The Spirit said in all their hearts at once: This blessing will not, cannot last if you seek selfishly to keep it to yourselves. Souls are perishing in Seleucia, and Cyprus, and Paphos, and Pamphylia, and a Macedonian man is crying, "Come over and help us," and back of that man lies Italy, and Spain, and Gaul, and the dark forests of Germany. And when they said, "What shall we do?" the Spirit formed in all their hearts this answer: "Separate me Saul and Barnabas to the work whereunto I have called them."

Imagine a great city church of to-day gathering about a beloved pastor, himself the strongest, most eloquent and spiritual man in the denomination, and, calling also the sweetest, tenderest man in the church, saying to them: "The cry of the heathen has come unto our ears, and we have been fasting and praying as we served the Lord,

and the Spirit has made us all of one mind to send you two, our best, strongest, dearest." One says "imagine" it, but it requires an extraordinary imagination to do it. The contrast is terrible. By as much as we love the churches of God by so much will we feel the depth of their fall from the place where a church could hear the voice of the Spirit to the present condition. Suppose the churches should rise to this level, and should say, "We will give to Christ's work at the front the strongest, most profoundly spiritual men and women in our fellowship, and we will care for them there," who can even imagine the blessed result? This is, alas, an idle speculation.

3. The Spirit-filled church is an obedient church. What the Spirit said they did. Perhaps they knew, as we do not, how marvelously delicate are our adjustments to the indwelling Spirit, how sensitive in the high sense He is, how absolutely He refuses to overmaster us by sheer almightiness, insisting that all shall be yielded for love's sake, and for the sheer joy of obedience to His slightest monitions.

Perhaps they knew, as we do not, that the penalty of hesitation, of drawing back when He commands, is the silence of His voice in the soul; and, knowing that, were very attent, very quiet in heart, waiting long hours at the posts of His doors lest He should speak and not be heard.

One likes to think of that farewell meeting at Antioch when the obedient church fasted and prayed and laid holy hands on the Spirit-called missionaries. Let us hope the sweet bells were not jangled out of tune by some Mr. Worldly Wiseman who was sure that such goings on would break up the church.

PAUL AT ANTIOCH IN PISIDIA.

(May 25, Acts xiii. 43-52.)

One is again put in wonderment by the quality of the wisdom of the lesson committee. Here, in the thirteenth chapter of the Acts are two lessons besides that of last Lord's day, and that set for this day, either one of which is infinitely better adapted to Sunday school instruction than this. The lesson is, of course, Scripture, and therefore to be reverently read and understood. It involves no difficulties. The Jews of Antioch in Pisidia were envious of the interest shown by the multitude in the new doctrines, and blasphemed. This was the sign to Paul and Barnabas that they should turn to the Gentiles (compare Acts xxviii. 25-29). They justified themselves fully by a quotation from Isaiah (xlix. 6). The Gentiles were glad, and, as many as were ordained to eternal life, believed. The Jews then resorted to a new form of persecution (verse 50), the result of which was the expulsion of the missionaries from the city.

The heart of the lesson probably lies in the last verse: "And the disciples were filled with joy, and with the Holy Ghost." No combination of adverse circumstances can cloud the joy of a Spirit-filled disciple. This glorious truth is not, however, peculiar to this lesson, but is of constant recurrence in the Acts and the Epistles.

GOLDEN TEXT HOMILIES.

Rev. R. A. Torrey.

May 4th. *"The hand of the Lord was with them; and a great number believed, and turned unto the Lord." Acts xi. 21.*

The great secret of real success in the work of the Lord is found in the first half of this text. If the hand of the Lord is with us there can be no failure. The victory may not appear at once, but it will be sure. The Lord was pleased with the new departure of the men of Cyprus and Cyrene. The gospel was never intended for "Jews only," but for men of every nation under heaven; and when some at last woke up to this fact, and "spake unto the Greeks," the Lord at once set the seal of His approval to their action. Undoubtedly their action awakened much adverse criticism, as every new departure does, no matter how clearly it is along the line of God's revealed will. But what did man's criticism matter so

long as the Lord was pleased and His hand was with them? The Lord approved also of what they preached, "the Lord Jesus." He is the one true theme of all preaching, whether it be to "Jews" or to "Greeks." The result of this kind of preaching, and of the hand of the Lord being with them was that "a great number believed and turned unto the Lord." If we preach the Lord Jesus (and not our notions, true or false), and if the hand of the Lord is with us, we shall see similar results to-day.

May 11th. *"The angel of the* LORD *encampeth round about them that fear him, and delivereth them." Psalms xxxiv. 7.*

The angel that delivered Peter was not "the angel of the LORD," but "an angel of the Lord." (See R. V.) "The angel of the LORD," as a careful study of all the passages where he appears in the Old Testament clearly shows, is none other than the Lord Jesus Himself. It is He Who encampeth round about them that fear Him. The man who has a true reverence for the Lord, a reverence that shows itself in constant, unhesitating and exact obedience to His Word, is always safe. He is under the constant guardianship of the Lord Himself. He may be called upon to face awful perils, to undergo great privations and persecutions, but his almighty Protector is always near. The mighty One Who, appears as "the angel of the LORD" in the Old Testament, and as Immanuel, God with us, in the New Testament, encampeth round about him. And He not only encampeth round about us, He also "delivereth" us. He delivers us from every foe. First of all and best of all, He delivereth us from that worst and most deadly of all foes, sin (compare Matt. i. 21). He delivers from sorrow, sickness and death. He delivers us from the human enemies that seek to thwart our work. He delivers us from Satan and all his mighty hosts. He delivers from every foe for time and for eternity.

May 18th. *"Go ye therefore, and teach all nations." Matt. xxviii. 19.*

To every sinner Jesus says "Come." To every disciple He says "Go." How strange so few sinners heed His "Come." How passing strange so few professed disciples heed His "Go." And where shall we "go"? Everywhere, to all nations. Who shall go? Everyone who counts himself a follower of Christ. To be a Christian is to be a missionary. If one is not a missionary, he is not a Christian. But how can we go? We can all go to some, perhaps not far nor to many, but to some, by quiet but effective personal work. We can all go even to far distant lands by our gifts. Every one of us can go, even to the uttermost parts of the earth, by our prayers. And go we must. If we do not go, we are not friends of Jesus, for He has said, "Ye are my friends, if ye do whatsoever I command you," and this is His command. And what shall we do with the nations where we go? Make disciples of them. (R. V.) Our work is not to civilize the nations of the earth, but to make them disciples of Jesus. But can it be done? Most assuredly it can, for all power is His in heaven and on earth, and we go in His power not in our own. If we go, He Himself goes with us. The twentieth verse contains one of the sweetest promises in the whole Bible, but our enjoyment of the blessedness there promised depends altogether upon our obeying the commandment of our text.

May 25th. *"Through this man is preached unto you the forgiveness of sins." Acts. xiii. 38.*

There is no other proclamation this lost world needs so much as a proclamation of forgiveness of sins. All men are sinners, and therefore a proclamation of forgiveness of sins is just what every man needs. And this proclamation of forgiveness of sins has been made. It is through Jesus, on the ground of who He is and what He has done, that forgiveness of sins is proclaimed to us. And can this proclamation of the forgiveness of sins be trusted? It can be absolutely trusted, for God Himself has set His seal to it by raising Jesus from the dead. Nothing is more sure than that God makes to all men an offer of forgiveness of sins through Jesus. And who shall actually obtain this forgiveness of sins? "Everyone that believeth" (verse 39, R. V.). A universal offer of forgiveness has been made. The conditions are of the simplest character possible. If any man is unforgiven of God, it is no one's fault but his own.

Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson, 1127 Dean Street, Brooklyn, N. Y.

Children in Mission Lands.

V. EGYPT.

Felita, is a little brown-eyed Egyptian, with soft, dark hair, gentle manners and a sunny smile. She is much loved in her home, for she is the only child left from a family of six. The climate is hard on young children, and three out of four die before they are seven years old. One reason why so many children die is because the parents are fatalists and say, "If the child is to die we can't prevent it," and so they do nothing to help him get better. A poor little one, burning up with fever, is not bathed or allowed to drink any water. Usually the girls do not receive as hearty a welcome as the boys, but Felita's parents, having lost all their other children, give her all their love.

Perhaps you would not think from Felita's dress that she is very well cared for. She has nothing on but a soiled blue gown, like a shirt, reaching below the knees. She is dressed in this way when she goes out doors so that no one will admire her. The people believe that something dreadful will happen to her if any one should admire her. Nearly everyone in Egypt dresses in dark blue, except at the end of Ramadan, a fast lasting twenty-eight days. At that time everyone who is able has new, bright-colored clothes. Then they celebrate the end of the fast with a feast of fowls, mutton, vegetables and fruit, and you may be sure that this feast is much enjoyed after their long time of fasting.

EGYPTIAN MOTHER AND CHILD.

In the villages the children often wear no clothes at all until they are seven or eight years old. Babies and young children are carried astride the shoulders of the mother or older sisters.

When a baby is eight days old a queer ceremony is gone through with in connection with naming him. Seven grains of corn or wheat are put into a sieve with the baby and shaken up and down gently. Then these grains and some salt are thrown into the four corners of the room. This is to prevent the "evil-eye," which the people dread but cannot tell exactly what it is. A prayer is pronounced in the baby's ear, and sometimes in both ears. This also is to prevent the "evil-eye."

Little country maidens are not veiled like the city ones, but can go about with much more freedom. The city girls, after they are seven or eight years old must be closely veiled whenever they go outside their own garden walls. It is amusing to see a child with her head and face veiled, and her body entirely nude. If their cloth is not big enough to cover head and body, they prefer to cover the head and leave the body bare.

The men and boys live almost entirely separately from the women and girls, and so our little Felita hardly ever sees her father. Children are most respectful in their manner toward their parents. In the morning they reverently kiss their hands, and then stand in a humble attitude to re-

EGYPTIAN WATER CARRIERS.

ceive any command, and never think of sitting down until they are bidden to do so. Sons very seldom sit or eat in the presence of their father unless they are commanded to, and they often wait upon him and his guests at meals.

Boys are sent to school, but never girls, except to the mission schools. Children are seldom if ever seen playing games of any kind. If they are not working, they are idling or dreaming the time away. The girls and women are very erect, and carry themselves well. The reason for this is that they always carry their water jars, or any other burden upon their heads. Some women with huge bundles of brushwood upon their heads look like walking brush heaps. Children are trained to be obedient, as disobedience is looked upon as one of the worst sins, and is classed with theft and murder.

Girls are often engaged at seven years of age, and married at nine or ten. Through the influence of the missionaries, however, this is not so frequent as formerly. Our little Felita is engaged to be married and her future husband has paid nearly one hundred dollars for her! She has never seen him, and does not know whether she will like him or not. Great preparations are being made for the eventful day. Her clothing must be prepared and she must dye her finger-tips and the palms of her hands red. A kind of bean is ground up and made into a paste, then this is put into each palm and the finger-tips turned into it. The hands are bound in this position for a while until the fingers are dyed red. On the day of the wedding Felita will be dressed and closely veiled, so that she cannot see a thing and has to be led. Then mounted upon a camel, under a red canopy, she will be taken to the home of her future husband. Upon her head is a deep inverted cup, and over this the veil is draped, giving a peculiar shape to her head. When the door of the groom's house is reached, a sheep is killed, and over this she is lifted by her husband. This is all there is to the marriage ceremony. For a whole year the poor little bride is not allowed to go home on a visit, though her mother is allowed to come to see her.

These people are Mohammedans and are supposed to worship God, through His prophet, Mohammed, but their ideas of God are false and they have little idea of any of His laws. The missionaries are doing a splendid work there, and many of the people have come to know God and to trust in His Son for salvation.

OUR JAPAN LETTER.

R. B. Peery, Ph. D.

From the beginning the spirit of union has been strong in the churches of Japan. The Japanese Christians see little need of perpetuating here denominational lines and differences which, for geographical and historical reasons, have sprung up in the West, but which have no meaning for them. And consequently, it has been possible to accomplish a great deal of organic unity in this field. Some years ago the seven Presbyterian bodies operating here united into one "Church of Christ in Japan," and are work-

ing together smoothly and harmoniously. The four missions of the Episcopal Church also united, forming the "Nippon Sei Kokwai," and are finding it quite practicable to work together. The various Baptist bodies are also working in harmony, as well as the Lutheran.

The six Methodist missions in Japan, while exercising due comity among themselves, have hitherto prosecuted their work in entire independence of each other. This has been at a considerable loss in men and money, as each has supported its own academic and theological school, when fewer schools would have sufficed if they had been working together. At last these different Methodist bodies have formulated a plan for union, which has been agreed upon by all the missions, and only awaits the permission of the home boards to put it into operation. It is to be hoped that the boards will endorse the plan, and then the Northern Methodist, the Southern Methodist, the Canadian Methodist, the Methodist Protestant, the Evangelical Association, and the United Brethren Churches will merge into "The Methodist Church of Japan." Methodist polity and tradition will be largely preserved; and there will be a Japanese bishop—although he will be called a superintendent, and will hold office for only eight years, instead of for life. This union will further Christ's cause in Japan, and we pray that it may be quickly consummated.

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On November 11, 1901, an interesting meeting was held in Yokohama to commemorate the fortieth anniversary of the arival in Japan of Rev. James H. Ballagh, of the Dutch Reformed Mission. The meeting was held in the *Kaigan* Church, which was the first Protestant church organized in Japan, and which has been the scene of a large part of Mr. Ballagh's labors. Most of the men who delivered congratulatory addresses were converted through Mr. Ballagh's ministry, or had at some time been largely under his influence. They were nearly all veterans in the cause of Christ. The first speaker, Rev. Y. Ogawa, is now seventy years old, and has been thirty-two years in the Christian ministry. The next speaker was the Nestor of Japanese ministers, Father Okuno, now seventy-nine years of age. He, too, has spent almost forty years in the ministry, and is well known as a successful hymn writer and faithful gospel preacher. He is still full of energy and vigor, frequently preaching and lecturing with much acceptability. On this occasion he delivered a spirited address, and read an original poem of some length, which has since been published in one of the religious papers. Other addresses were delivered by Rev. Oshikawa, one of the first members of the Kaigan Church and a faithful minister; Rev. Uemura, editor of the *Fukuin Shimpo;* and Presidents Honda and Ibuka, of Aoyama and Meiji colleges

It is a source of congratulation for Mr. Ballagh and for the cause of Christ in Japan that he has been permitted to spend forty years in service here; and in this respect he has set a worthy ideal before us younger men. With the single exception of Bishop Williams, of the American Episcopal Church—who, with a Mr. Liggins, was the first missionary to take up his residence in Japan, and who has been here now for forty-three years and is still working vigorously—Mr. Ballagh has been in the field longer than any other missionary in Japan. Our native brethren say that he has baptized more men who have afterward entered the ministry than any other missionary to this land. May the "Master of All Good Workmen" preserve him in health and strength for yet many years of effective service!

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It is a source of great regret to Christian workers in Japan that Dr. T. T. Alexander, of the Presbyterian Board, is compelled to give up the work and return to America, because of poor health. He has been here twenty-five years; and has done good service, both in the way of teaching theology and of direct evangelistic work. Few missionaries are so ready and fluent in the language as he, and few have the complete confidence and good will of the native church as he has. Dr. Alexander took a prominent part in the Forward Movement of last year, and contributed no little to its success in Central and Southern Japan. It seems a great pity that he must leave the field now, when he is so well fitted for service, and is still comparatively a young man—but our Great Captain knows

just where He wants His men, and always disposes of them for the best.

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News has just come of the death of Mrs. Stout, wife of Dr. Henry Stout, of the Dutch Reformed Mission in Nagasaki. She and her husband came here thirty-three years ago, and, with the exception of the usual furloughs, have done consecutive work since that time. Mrs. Stout was a woman of great strength of character, and deep piety; and she ably seconded her husband in his long and valuable service here in Kyushu. For years she was a great, but patient, sufferer; and the summons to come up higher was not unwelcome to her.

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We have been glad to welcome Dr. R. A. Torrey to Japan, and to take advantage of the opportunity to have him assist in our work. He spent one month here, visiting several leading cities and holding earnest evangelistic meetings. As a result not a few enquirers were gathered, who are now being instructed in the things of God preparatory to receiving holy baptism. The native Christians gave Dr. Torrey a warm welcome wherever he went; and were particularly pleased by his grave, fatherly appearance, and kindly manner. His stirring addresses greatly encouraged and stimulated them, and will surely lead many to a higher Christian life.

* * * * *

For a Buddhist monastery to ask a Christian to come and deliver a lecture in its conservative halls, is something almost unheard of; and yet some priests of the Zen sect, near Tokyo, last December, actually asked President Honda to come and speak to them. He went; and sixty or more monks of various ages gathered together and listened to him with respect and close attention. Mr. Honda spoke concerning Japanese character, saying that many defects in the national character might be pointed out, but he would confine himself to a discussion of only two—lack of truthfulness, and lack of a sense of responsibility. He had abundant data before him to prove the lack of these, and, indeed, no honest Japanese would deny it. He then asked what had caused these "flaws in the stuff," and answered that it was the lack of a true sense of personality in Japanese thought. This in its turn was caused by the failure of the Japanese people for generations to recognize a Divine Personality, the Supreme Being. He spoke convincingly of the necessity of believing in a personal God and of the beneficent effect of such belief; and then tried to lead his hearers to an honest consideration of Christianity.

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The largest Christian ecclesiastical structure in Japan is the cathedral of the Greek Catholic Church in Tokyo. It is located in the very heart of the metropolis, on an elevated point, where it commands a view of the whole city, and thrusts itself upon the attention of all. The money for it was contributed by Christians in Russia, and the work of the Greek Church in Japan has been entirely under the direction and support of the Holy Synod of Russia. It has just been announced that another Greek cathedral will be built at once, in the old capital, Kyoto. This will not be so large as the one in Tokyo, but will be larger than any Protestant church in the city.

We cannot but think that these people are wise in erecting large and handsome churches. Would it not be better to have fewer edifices and have them somewhat imposing than to have so many insignificant chapels? The non-Christians judge our faith no little by the temples it erects. They put much money into their Buddhist temples, and take pride in being parishioners of a large and imposing place. The great majority of our churches are much smaller, plainer, and cheaper than the heathen temples around them; and our converts cannot point with pride to their church buildings, as the Buddhists can. If the small Christian congregations were assisted to erect spacious and worthy houses for worship, that would compare favorably with the heathen temples around them, the standing of Christianity in the community would be greatly elevated, and people would be more ready to attend church and ally themselves with the new faith.

But after all, such things are only accessories. It is not by might nor by power, not by money nor by buildings, that the victory is to be won, but solely by the spirit of the Lord.

Saga, Japan.

OUR ENGLISH LETTER.

Paul D. Moody.

It is by no means a pleasant thing to be obliged to correct misstatements made by one's own carelessness. In a recent letter, Jack Cooke, the boy evangelist, was alluded to as an American. This statement was made on the authority of one whose name is among the first of Great Britain's preachers, who, under a misapprehension, cited Cooke as an instance of what he deemed very common in America, namely, a certain irregularity or sensationalism among the churches. The writer for one is sincerely sorry that it was a mistake, for the "boy evangelist" gives promise of a life of usefulness, which any country might be proud to claim.

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The many admirers of Professor Drummond will be pleased to know that a memorial has been erected to him in Kelvingrove Park, Glasgow, which was recently unveiled by the Countess of Aberdeen. Although Edinburgh was the place of Professor Drummond's education, and some of his most successful evangelistic work among young men was done there, still it is appropriate that Glasgow should have his memorial, for it was there that he taught, and there that he conducted his mission church. His name is still one to conjure with in Scotland, for he had a very deep and firm hold on the hearts of the university men in that country, as well as in the rest of the world.

* * * * *

New York is not the only large city which finds exceeding difficulty in putting the right men into her pulpits. London has churches which it finds hard to supply with the proper preachers. The resignation of Mr. Meyer from Christ Church, Westminster Bridge Road, has made a vacancy which is proving hard to fill. The attempt was made to bring R. J. Campbell from Brighton, but to no purpose. New Court, also, the church of which Mr. Campbell Morgan was pastor, still lacks a minister. We, on our side of the Atlantic, frequently think of England as a land where great men abound, and where no church has difficulty in filling its pulpit, but the world is more or less the same, and the difficulties which American churches face are no greater than those with which England has to contend.

* * * * *

The Englishman in America is doubtless often greeted with the same question that is put to the traveling American—How does England compare religiously with America? It not infrequently happens that an Englishman returns from America, saying all manner of pleasant things about our religious life to the disparagement of England. Certainly we, on our side, feel ourselves in no condition to do otherwise than look up to England—so much has she contributed to us in scholarship and men. But any attempt at comparison soon bewilders the critic. There are countless things which we may well learn to imitate from the British churches. There are others in which Christian America is ahead. For some reason or other we are singularly lacking in students of the English Bible. It is not uncommon to find, particularly in Scotland, among business or professional men, a knowledge of the Bible which would put to shame many an American clergyman. On the other hand, the works of many of our theologians are used as text books in English Seminaries. We are laughed at now and again, for our passion for organization, but there are many branches of work in which England is behind us, because of our superior organization. In short, while the superficial observer may attempt generalities and comparisons, the lack of the one country is so well-balanced by the lack of the other and their points of excellence are so equal, that the more one sees of both, the more is one at a loss to choose. A fair example of this law of compensation may be seen in Scotland, where more drunkenness is to be found than in any other country in the world. Yet Scotland is possessed of some of the ablest ministers of the gospel that this world knows.

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

Among the results of the Central China Presbyterian Conference held in Shanghai in October, has been the establishment of a union weekly religious paper. The Rev. S. I. Woodbridge of the Southern Presbyterian Church, who translated Chang Chih Tung's "China's Only Hope," has accepted the editorship, and the various Presbyterian missions are providing the financial assistance required at the outset. At the same conference a statement was issued calling for wider extension of the work of the Presbyterian churches, especially in the interior, because "the Presbyterian bodies at present in China are located for the most part along the coast line, and there are in the western and middle provinces vast areas unoccupied by any Protestant mission."

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Sir Mackworth Young, Lieutenant-Governor of the Punjab, recently outlined in a most suggestive way, the attitude of the Indian government to religious instruction in schools and colleges:—

> "It is not the desire of government that religion should be excluded from the training of the young. In regard to pupils in its own schools, it is obliged to leave religious instruction to parents and guardians; but it freely makes grants, as you are aware, to institutions in which religious teaching is afforded, and it views without jealousy the substitution of private for state agency in every grade of educational instruction. It is my belief that the people of this country are increasingly desirious of combining religious with secular instruction, and that they will not be content till they secure it generally, for the rising generation. Such a result will not be regretted by the government, even if it empties all the government schools in the country. Government schools are but stop-gaps until the country awakes to a sense of its responsibilities in the cause of education. They can set a standard of teaching and discipline; but they can never meet the inner life of the people. The development of that inner life, with all its momentous consequences, must rest with the people themselves. It is my prayer that they may be rightly guided in working out their own generation."

So the government abandons the hope of a secular redemption by means of an education neutral as to religion, or, where not neutral, agnostic or materialistic.

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The death of Cecil Rhodes gives ample opportunity for missionary meditation on South Africa. It was his ambition to forge all of South Africa together into one state, some say an independent state, others a part of the British Empire. He has died without seeing his ambition realized; but amid the horrors and sacrifice for which he more than any one other British subject is responsible. He has done great good and made great blunders; and both his good and his blunders are builded into the plan of God for Africa. But when the balance is struck, and all justice is done, how unsatisfying does his work appear, in contrast, for example, with what the Scotch missionaries have accomplished at Livingstonia during the years of Rhodes's active life in Africa. In a striking little leaflet, entitled "After Twenty-five Years," the Rev. Donald Fraser, formerly one of the secretaries of the British Student Volunteer Union, describes the contrast between the first years and now:—

> "And who may speak of the sensuality of paganism? Waves of weird music float up from the villages under the moonlight, to the accompaniment of drum and clapping hands. And one knows that down there in the village a thousand men and women have given themselves over to things unutterably obscene,—that foulness has run riot.
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> "That was paganism as the mission found it—paganism as it is to-day wherever the gospel or strong government has not restrained it.
>
> "But these things are quickly becoming matters of history. A strong British Protectorate has made slave raiding impossible. And now when the Arab comes to trade, he must come as any other honest man, with his loads of calico and trade goods, and pay his way as he goes. Ngoni armies no longer go out to raid, for the gospel of peace has triumphed over the spirit of war. The war dresses are rotting in the village tree tops, or are bought as curios

by passing travelers. The Tonga people have left the black marshes, and the great stockades, and are now building in the open plain. The Henga are coming back to the valleys which for years have been left to the great game and beasts of prey. And the very people who were harried and oppressed by the Ngoni, are giving their sons and daughters in marriage to them.

"Among the Tonga, the wild, drunken dances have disappeared, and instead, the villagers meet in prayer hall at sunrise and sunset to worship God. The desolated plains at Karonga are again filling with a peaceable and pastoral people.

"The old and helpless slaves are no longer given to the wild beasts. But up there among the Ngoni you may find the old chieftainess herself tending and praying over her feeble slaves.

"The twin children are seldom now cast out to the bush, or buried alive in the sand. But you may see the Christian parents bringing them for baptism that they may be received into the Christian Church.

"Let us come to figures. Twenty-five years ago there was not a single school in Central Africa. To-day there are nearly one hundred and thirty in this mission alone. Twenty-five years ago no one in Central Africa knew a letter of the alphabet. To-day we have more than twenty thousand scholars in our schools. Twenty-five years ago there was no Christian in all the country. To-day three hundred native teachers preach Christ in the villages every Sabbath day. Twenty years ago there was but one inquirer after Christ, and a year later the missionaries met with a great joy to baptize him in the name of the Trinity. Last year there were more than three thousand catechumens in the baptism classes, and on a single day at one of the stations, more than three hundred adults were received into the Church of Christ.

"A dozen years ago the missionaries wearied for the breaking of light, hoping in the midst of rumors of wars, of lowering brows, and continual threatenings, hoping for the day of Christ's triumph. Last year at one station, the missionaries spent three months examining for many hours each day the crowds of candidates for baptism. A dozen years ago the chiefs and councillors met in the great chief's kraal, and for weeks discussed a projected raid to the Lake Shore which was to wipe out the Tonga tribe. Last January they met again in the great kraal, and there pledged themselves to a policy of peace, declared Jehovah to be the true God, and the Bible to be the final referee in all questions.

"A few years ago the missionaries were preaching to listless congregations, more interested when a dog fight was started during the service than in all the eloquence of the missionary. Last year congregations of from four to seven thousand souls gathered day by day for a week at one of the stations to hear the truths of the kingdom.

"In the earlier days the missionary built and sawed and sawed and taught and preached, for no one could help him. To-day we see a great institution rising, where printers, carpenters, builders, teachers, and ministers are being trained.

"A few years ago it was hard to get men to do an honest day's labor. The children who came to school demanded payment for their attendance. And wherever one went the people begged everything they saw. To-day the children pay to come to school. When we go touring we are often overwhelmed with presents of food. And when we ask for free labor to build a school or church hundreds upon hundreds give their services without expectation of payment.

"Who then amid this cumulative proof will question the utility of foreign missions? Who will say that Africa is no sphere for our enterprise? God has written over the whole work His own signature in large letters. Now He waits for the Church also to signify her approval, and enter into more hearty and loyal coöperation for the deliverance of Africa."

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The English missionaries in Uganda report baptism of some of the African pygmies. The American Presbyterian missionaries on the West Coast have long had contact, though unsatisfactory, with the people, and have supported a station whose chief purpose was to reach the dwarfs. The Rev. Melvin Fraser writes in a recent letter, of a trip on which he met a number of them and found them, as others have done before, shy, but not inaccessible:—

"The most interesting thing we saw in all the trip was a village of dwarfs with the little people in it. These little people are very shy by nature and migratory. It is somewhat of an accomplishment for a white man to ascertain just where they certainly are at any time and to reach their presence without their evading him. They seek their abodes in out-of-the-way places, off the main highways. Their tactics are those of the will-o-the-wisp. We therefore secured a Ngumba man, who

was personally friendly with that village of dwarfs, to act as guide. Monday morning he took us back one hour on the road we had come Saturday and nearly another hour over a very obscure path into the bush. Near the town the guide hurried on ahead, found the little folks all at home—if we can speak of them as having a home—and explained to them that the white man coming was a *minisi,* that he wanted to meet them all and to tell them the words of God. To my great joy, the plan worked perfectly. As I made my way towards them over the fallen trees, I do not think one person fled. The men made haste to fix a seat for their white guest on a lot of sticks. Before sitting down I saluted them, shaking hands with men and women and children. Their dainty little hands were timidly placed in mine. By request, nearly all gathered near me. Some took pains to sit behind me, others afar off. I counted fifty-four of them. I assured them that I had come to make friends and tell them about God's Son, and thanked them for not running away, at all of which they seemed pleased. I talked to them through an interpreter, though many of them could understand Balu some. They said they did not know God or His Son. I tried to give them some idea of God, and I told them what His Son Jesus had done and was willing to do for anybody who would listen and believe. Then I told them the story of the little man who had climbed the tree to see Jesus. Some of the dwarfs showed their sense of humor by heartily laughing at their size being associated with that of Zaccheus, and appreciated his way of seeking to see Jesus, and were much interested in the whole story with its lessons.

"The dwarfs are a unique little folk. They were as much an object of interest to me, as I was of curiosity to them. In conversation, I learned that parts of three tribes made up the company, each tribe retaining its own headman. There were many children. A new born babe in her mother's arm was the smallest specimen of humanity I ever saw. Some of the adults were of fair size, but the average was decidedly small of stature. An average-sized woman did not touch my arm held horizontally over her head. Their dress was after the fashion of other tribes in this country. There was no uniformity of color. Some were quite black, but more were of a full-toned brown. They had a cast of countenance not common. It was open and mild, with eyes soft and velvety, but far from dull. They seemed impressionable and responsive, had a kindly bearing and seemed clannish and fond of each other. There is evidently much in them to appeal to. They were apparently quite as intelligent as people of other tribes. I noticed that some of their words, such as for spear, tooth, spoon, dog, and house, were almost identical with the Balu.

"They wear fetish amulets. Our Ngumba guide assured us that the Bekoe (dwarfs) claim the power to bring dead animals to life. To what extent they undertake to exercise this power I could not say. For sustenance they hunt game, utilize crude growths of the bush, and are said to stay much up in the trees.

"All fear and distrust on the part of the dwarfs of this camp seemed to be removed. On account of this, and the goodly number I was able to reach in one place, the opportunity was a rare one for giving these quaint little sons and daughters of the wild bush a gospel message. For the first time in Africa I offered prayer through an interpreter, during which some of the adults covered the eyes of some of the children with one hand and their own eyes with the other. When I had said good-bye and was walking out of town, one headman was dramatic and vociferous in repeating the good-bye, and telling me to walk well.

"Will you not pray that some of these little people who heard the story of Zaccheus for the first time may find the Saviour whom he found."

Religious Thought and Activity.

Education in Boer Concentration Camps. England is sending one hundred teachers to reinforce those already at work teaching the children in the Boer concentration camps. More than nine thousand pupils are enrolled in these camp schools in the Orange River Colony, and thirteen thousand six hundred in the Transvaal. Attendance is not compulsory, and the children are bright and eager to learn. Some young men and women as old as twenty-three and twenty-

seven years study side by side with the children. The school teacher is mightier, in the end, than the soldier, and to his mission none can offer objections.—*Christian Endeavor World.*

Temperance in French Schools. It is reported that "the schools in France are henceforth to take part in the war on alcoholism. Some time ago the minister of education ordered that the pupils in the schools be taught the dangers of alcoholic drinks. The instruction on the subject has received the same rank as the most important topics. The results are said to be very encouraging."

Y. M. C. A. World's Conference in Norway. The World's Conference of the Young Men's Christian Associations, which meets once every four years, will be held this year in Christiania, Norway, August 20 to 24. The Storthing or Parliament of Norway has made a government appropriation for this conference.

The International Committee of Young Men's Christian Associations has secured special rates and is arranging itineraries for those who plan to attend the conference and for those who wish to make long or short summer tours in Europe. Circulars giving full particulars of these special trips have been issued and may be obtained on application to Mr. C. J. Hicks, Associate General Secretary, 3 West 29th Street, New York.

Roman Catholicism in Australia. Rev. J. G. Greenhough, president of the Free Church Council of Great Britain, who has recently returned from a visit to the Australian Commonwealth, is concerned with the progress Roman Catholicism is making in that country and fearful of its future if something is not done to counteract the influence of the Church of Rome. He says:—

> "Rome, foiled, disappointed, and weakened in her ancient fields, is turning for compensation to the Anglo-Saxon people beyond the seas. There is proof of these things at every turn. The priest is ubiquitious in these colonies. There is never a gold field opened, or small agricultural settlement made, but he is found amongst the earliest arrivals, and the spire of his church shoots up almost before other religious bodies have secured their building site. How he obtains support he only knows, but the support is forthcoming, and that of an ample kind."

Mission Work in the Arctic Circle. A Canadian paper reports the arrival in Toronto of the Rev. I. O. Stringer and his wife, Episcopalian missionaries, who have labored with much self-sacrifice for over five years, away from civilization, in the Arctic region. The station of the Stringers at Herschel Island, two hundred and fifty miles north of Fort M'Pherson, is the most isolated of the Canadian missions. Through the efforts of Archdeacon M'Donald, a complete edition of the Bible in Tukudh (Indian) language, was carried through the press a few years ago. Mr. Stringer reports that the attendance of the Eskimos on the day school was very good, while it was the exception for anyone to remain away from the Sunday services. At Christmas time a Christmas "tree" was extemporized out of a pole with barrel staves for branches, as there was no tree within a hundred miles. At the same time a feast was held and a magic lantern exhibited. Self-exiled laborers of this stamp are true heroes of the cross. Of such the world is not worthy.—*New York Observer.*

In Paul's Footsteps. On Sunday, January 26, an evangelical church was organized in the city of Iconium, Asia Minor, one of the places where the Apostle Paul preached with conspicuous impression on his first missionary tour. For centuries past, however, the light of the pure gospel of Christ has not shone in this ancient city. Within a few years past the Rev. H. S. Jenanyan established there a Christian college on the general plan of the famous St. Paul's Institute at Tarsus. The influence of this institution gradually extending has now made possible the establishment of a church on the ground which Paul's footsteps so long ago consecrated. The charter membership was thirty. Rev. Melkon Jenanyan is the missionary pastor. The happy report comes from Tarsus that a mighty revival has swept that city, affecting not only the stu-

dents at St. Paul's Institute and the affiliated girls' seminary, but also very deeply the population of the town. A special feature of the work has been the remarkable awakening of Armenian women.—*Interior.*

The Moody Bible Institute. Rev. C. I. Scofield, D. D., expects to spend the month of May in Chicago, lecturing at the Moody Bible Institute on "Seven Great Highways through the Bible."

1. The Highway of the Man: or, The Adamic Covenant.
2. The Highway of the Rainbow: or, The Noahic Covenant.
3. The Highway of the Lamb: or, The Abrahamic Covenant.
4. The Highway of the Law: or, The Mosaic Covenant.
5. The Highway of the Land: or, The Deuteronomic Covenant.
6. The Highway of the King: or, The Davidic Covenant.
7. The Highway of the Priest: or, The New Covenant.

He will also deliver a course of lectures on "Four Great Epochs in Church History."

1. The Apostolic Period.
2. The Great Persecutions.
3. The Rise of the Papacy.
4. The Protestant Reformation.

A Useful Telugu Paper. The valuable help rendered by the press in missionary work, says the London *Christian,* receives new confirmation in a recent letter from the Canadian Mission at Cocanada, India. Referring to the *Ravi,* a little paper published in Telugu, Rev. H. F. Laflamme writes:—

> "The paper is reaching, with the gospel message, a large class of men whom it is very difficult to get at in any ordinary way. They do not attend any church, they are too proud and high to stand and listen to the message in the street, they are not sufficiently interested to buy any books or literature on the subject. So the only way to take them is in some such as this, and it is effective too, as many words from all over the country go to confirm. Of course, it is not so direct and definite as the preaching of the Word, but it has a wonderful effect in the way of breaking down and heading off opposition, and of creating an atmosphere that is helpful to the reception of the Truth. You know how desirable that is. If the press of a people is antagonistic, then we have one of the mightiest foes arrayed against us. The effort in connection with the *Ravi* is to capture that stronghold for Christ. We have a good, pure and strong advocate of all that we know will be pleasing to Him in this sheet."

Cost of Managing Missions in Britain. Sir Henry Burdett again criticises the methods of certain home and foreign mission societies in the new issue of his useful annual, "Hospitals and Charities." Regarding home missions, he thinks that "both money and energy are wasted on numerous societies which might well combine and so extend their influence." He suggests the formation of a central association to promote united action. "Startling differences" are to be found in the cost of administration of the societies. The Mission to Deep-Sea Fishermen spends nearly one-fourth of its total ordinary expenditure on management, while the British and Foreign Sailors' Society, with about the same income, spends less than a tenth in this way. With respect to foreign missions, Sir Henry shows that in 1900 "it cost over £20,000 more to raise and expend £632,200 by 'Church' societies than it did to raise and expend £686,500 by other religious communities." That is to say, that the State Church societies spent 12 per cent on management, while the other societies spent only 8½ per cent. The cost of managing the Society for the Propagation of the Gospel and the Church Missionary Society is "excessive and out of all proportion." In the first case it is over 13 per cent, and in the second over 11. —*Christian World.*

The Church and the Working Man. Commenting on Professor Walter A. Wyckoff's article on the religious attitude of the workingman—an attitude, he says, not only of indifference, but antipathy that "can be overcome only by a 'ministry of reconciliation,' which shall bring home to every wage-earner a consciousness of the fact that the church is

his friend and is fighting his battle"—the *Churchman* "expresses belief that the antagonism of the working class is directed not so much against religion or the church as against 'a perversion of religion and of Christ's ideal of the church.'" It continues:—

> "Are churchmen of to-day, as we know them, really in sympathy with the wage-earner, with his hopes, with his aims, with his outlook on life? Of course we all say we are, but to sympathize we must love. Where the wage-earner finds that knowledge and that love, the response is quick and hearty, as those who have worked in our settlements, cared for that work and learned to love it, know. There are, Mr. Wyckoff tells us, and our own experience would bear out the view, relatively few who are hostile to Christianity, fewer we should say proportionately than among the academically educated. The anarchist may hate Christianity itself. His kingdom first and last is of this world and he hates all supernaturalism. But religion, in some form, however crude, is more apt to be a reality to those for whom life is real and earnest than it is to the dilettante, whether of letters or society. A large proportion, we believe the great majority, of these wage-earners are religious in their way. They are looking for a church, but have not yet discovered that it is the church. Few will claim that they are doing all they ought or can, to aid them in their groping. Till we do that, our claim of catholicity is an irony."

Work at Home and Abroad.

Receipts for March, 1902.

Pandita Ramabai's Work for India's Child Widows:

Mrs. E. J. L., Sarnia, Ont.	$25 00	
Mrs. H. T., New York City	5 00	
Hilborn S. C. E., Assa, N. W. T.	23 00	
A Friend	50	
Mrs. F. H., St. Paul, Minn.	50	
W. H. S., Port Huron, Mich.	2 00	
A. B., New York City	3 50	
Mrs. E. I. H., Williamsport, Pa.	2 00	
*A Wisconsin Disciple, Clinton, N. Y.	45 00	
Friends in East Northfield, Mass.	3 00	
California Friends	10 00	
		$119 50

Mr. J. D. McEwen's Work in South America:

Anonymous	$ 1 00

Dr. Paton's Work in the New Hebrides:

Mrs. E. B. S., Beloit, Wis.	$25 00	
Mrs. E. J. L., Sarnia, Ont.	5 00	
A. T. O. M., Eustis, Fla.	2 00	
California Friends	10 00	
		$ 42 00

Moody Memorial Endowment Fund:

Mrs. E. B. S., Beloit, Wis.	$45 00	
Miss E. M. D. C., Worcester, Mass.	2 00	
Miss S. C. S., Baltimore, Md.	5 00	
		$ 52 00

Bishop Thoburn's Work in India:

Mrs. E. B. S., Beloit, Wis.	$ 25 00

Free Distribution of Religious Literature in Prisons:

Mrs. E. B. S., Beloit, Wis.	$ 5 00

*If "A Wisconsin Disciple" will kindly correspond with the Editor he will be glad to put her in communication with Pandita Ramabai.

Northfield Seminary:

Mrs. E. J. L., Sarnia, Ont.	$10 00	
Miss S. J. B., Murfreesboro, Tenn.	50	
		$ 10 50

Free Distribution of Record of Christian Work:

Mrs. J. M., Fort Dodge, Iowa	$ 1 00

Rev. Andrew Murray's Work in South Africa:

Mrs. E. J. L, Sarnia, Ont.	$ 5 00

Student Volunteer Movement:

California Friends	$ 10 00

Northfield Extension:

Miss A. J. C., Brooklyn, N. Y.	$ 2 00

Personalia.

Rev. Robert L. Jones has been conducting a fortnight's mission at Fargo, North Dakota.

Messrs. Crossley and **Hunter** have been holding special services in the Old Queen Street Church, Toronto.

Rev. Arthur J. Smith and **Major F. S. Marquis** recently concluded a series of revival meetings at Newark, N. J.

After concluding his mission at Onancock, Va., **Rev. Walter Holcomb** went to Hagerstown, Md., to undertake union services in connection with the Y. M. C. A. of that place.

Rev. Milton S. Rees of Rochester, N. Y., recently conducted series of union services at Punsutawney, Pa., Ilion, N. Y., Pittsburg, Pa., and Westfield, N. Y.

During the month of March, **Rev. S. Hartwell Pratt** was laboring in East Orange, N. J. He may be addressed 886 West End Avenue, New York City.

At the close of his gospel campaign in Worcester, Mass., **Mr. Henry Varley** went to Baltimore, Md., to assist in a special mission which was being held in that city.

After spending the winter in evangelistic work in Canada, Iowa, Kentucky, Kansas, and Oklahoma, **Mr. Arthur Crane** commenced his summer campaign by laboring in North Carolina.

Mr. C. F. Barrett, a former student of the Moody Bible Institute, Chicago, has been holding a series of special evangelistic services at Portsmouth, Ohio, during which many souls were won for Christ.

Messrs. Francis Edward Smiley and **McKinsey** recently conducted a gospel campaign at Caro, Mich., which has resulted in large accessions to the churches there. The evangelists next went to Watertown, N. Y.

Mr. Weston R. Gales lately held meetings at Tampa, Plant City, and St. Petersburg, Fla., and afterwards conducted special services for the students at Clemson College, South Carolina. His permanent address is Montreat, N. C.

Rev. James M. Gray, D. D., is giving a course of popular Bible lectures in the Brick Presbyterian Church, Fifth Avenue and 37th Street, New York, on Monday and Tuesday afternoons at four and two o'clock respectively, under the auspices of the Bible Teachers' College.

Major Jas. H. Cole closed his three-months revival services at Ottawa, Kan., on the last day of March. A large number of men and women professed conversion, and it is believed that much permanent good will result from this protracted campaign.

Mrs. A. J. Gordon, who is spending a year with an invalid son in Stockholm, is engaging in religious and temperance work there. Bible readings in private residences for English-speaking people, temperance addresses before the "White Ribbon Society," and visits to the Baptist churches and Sunday schools of the city are filling up her time.

According to the *British Weekly,* "negotiations have been opened with Dr. A. T. Pierson, to obtain his temporary services for the autumn and winter. At the request of the officers, Rev. F. B. Meyer has consented to retain, for the time being, his present position, and will resume his ministry at the conclusion of the arrangements with Dr. Pierson."

The Prayer Union.

The Evangelistic Mission being conducted by **Mr. Merton Smith** in Arizona and New Mexico—an account of which appears on page 341—will appeal to the prayerful sympathy of all our readers. We have had many testimonies from ministers and others, of the blessing resulting from Mr. Smith's work, and prayer is requested that during the coming month God may richly bless his labors.

Northfield Extension Notes.

The following are **Rev. G. Campbell Morgan's** engagements for the current month:—

May	1-6.	Dayton, Ohio.
"	12-24.	Mount Hermon Boys' School.
"	18.	Tremont Temple, Boston.
"	25.	" " "
"	26.	Hartford Theological Seminary.

Rev. H. W. Pope expects to spend the month of May re-visiting some of the churches where he has labored in connection with the Northfield Extension.

Northfield Items.

All friends of Mr. Moody's work will rejoice to hear that the last weeks of the term just closed at Mount Hermon have been marked by a gracious revival. It has been very evidently the work of God's Spirit, carried on through the students

themselves, without special planning or the aid of any visiting evangelist. Throughout the term many small meetings for prayer were held in students' rooms. As the spiritual life of Christian men deepened these small gatherings became more numerous and were held daily until on Sunday evening, March 16, the clouds broke in blessing. Within ten days some sixty men, many of them leaders in the social and athletic but not hitherto in the religious life of the school, gave themselves fully to Christ. A meeting addressed by Dr. F. N. Seerley, the physical examiner of the school, and a visit over Sunday of three of the trustees, Messrs. Henry M. Moore, Henry H. Proctor and George E. Keith, contributed much to the result, but the most fruitful work was done in small meetings and private interviews. The spiritual tone of the school, already wholesome and strong, was remarkably sweetened and deepened by this work of grace. Of the four hundred and twenty students scarcely a dozen did not openly commit themselves as followers of Christ. Now earnest prayer is going up that as these men scatter for the summer months, most of them to earn money for further education, they may be kept loyal to their Lord and may kindle fires of revival in the places to which they go.

Mr. Montague Beauchamp, one of the original band of Cambridge students who went to China in 1885, visited Northfield early in April and awakened a deep interest in the work of the China Inland Mission amongst the students. His testimony to the power of the gospel in "darkest China" made an impression upon all who heard it. For seventeen years Mr. Beauchamp has labored in the far western provinces of the empire and has come into close touch with the people.

Calendar for May.

May 1.	Annual meeting of Board of Missions of the Methodist Episcopal Church, South, Dallas, Texas.
May 1-5.	Bible Study Conference at Union Biblical Seminary, Dayton, Ohio.
May 7.	General Conference of Methodist Episcopal Church, South, Dallas, Texas.
May 8-15.	Southern Baptist Convention, Asheville, N. C.
May 13.	Congregational Union of Great Britain and Ireland.
May 13-16.	Nineteenth Annual Convention of the Women's General Missionary Society of the United Presbyterian Church, Xenia, Ohio.
May 14.	General Assembly of Presbyterian Church, New York City (Fifth Avenue Presbyterian Church).
May 14.	Annual meeting of London Missionary Society, London, England (Queen's Hall).
May 14.	Reformed Presbyterian Church General Synod, Philadelphia, Pa.
May 15.	General Assembly of Southern Presbyterian Church, Jackson, Mo.
May 15.	Cumberland Presbyterian Church General Assembly, Springfield, Mo.
May 15-22.	Woman's Board of Home Missions, New York City (Central Presbyterian Church).
May 16-27	Y. W. C. A. Pacific Coast Conference, Capitola, Cal.
May 19-20.	Annual meeting of Woman's Baptist Home Missionary Society, St. Paul, Minn.
May 21-22.	American Baptist Missionary Union, St. Paul, Minn.
May 22-23.	Annual meeting of American Baptist Publication Society.
May 27-29.	Mildmay Conference, London, England.
May 28-June 3.	National Conference of Charities and Correction, Detroit, Mich.

DR. TORREY IN CHINA.

R. E. Lewis, General Secretary Y. M. C. A., Shanghai.

Arrangements for Dr. R. A. Torrey's visit in China were made by the secretaries of the Young Men's Christian Association. He visited the great commercial and intellectual capitals of Shanghai and Hangchow, Soochow, Foochow, Amoy, Swatow, and Hong Kong, and the results of his forceful Biblical addresses will long abide.

His campaign has been of high and holy usefulness. Dr. Torrey learned the fine art of conveying spiritual truth to his audiences through the medium of an interpreter, and of transmitting that truth so as to convict men of sin.

Taking Shanghai as a concrete instance of his work in China, one at a distance will see the thoroughness of the campaign. The Young Men's Christian Association organized a special committee representing two European and five native churches, one college, the Imperial Customs, the British garrison, the importing merchants, and the European and Chinese branches of the Y. M. C. A. Dr. Torrey spent nine days in this Capital City of Sin, and addressed about ten thousand people—Americans, English, and Chinese. He gave systematic and constructive teaching; and his powerful presentation of truth stirred hundreds of Christians so deeply that there can never be a return to the old formalism. His evangelistic addresses touched a different class of people, and again results were convincing proof of power. One does not wish to announce numbers, but several score of new converts were enrolled. The household of the Junior Guardian of the Heir Apparent was invaded by the truth as it is in Christ, and two of his children came forward to confess Christ. The daughter of the richest compradore in Shanghai accepted Him. A number of students, American man-of-warsmen, and young men in business began the life that is life. The message burned its way into a great official's home and kept on burning there. A clergyman, who resisted the truth and made bold to tell others so, found that his people would not turn aside but believed and followed.

The meetings brought forward no "strange doctrine," no half truths. The great fundamentals of grace, sin, salvation, the new life, were presented with convincing Biblical argument. Pastors of varying church organizations, men in the great business hongs, students in the midst of their studies, and missionaries with their overwhelming problems—all were mightily helped. Continue to pray; these meetings must go from strength to strength. The works which have been wrought in China and Japan must not be repeated in Australia and India, but greater.

CENTENNIAL OF HOME MISSIONS.

The Presbyterian Church will celebrate the centennial of its organized Home Mission work at the meeting of the General Assembly in New York City in May.

From the first she has been a missionary church. Before the close of the seventeenth century Presbyterian congregations had been gathered in different parts of the country, in New England, on Long Island, in New Jersey.

In 1698 the First Presbyterian Church of Philadelphia was organized. In 1707, Makemie, father of organized Presbyterianism in this country, made a missionary tour along the eastern shore of Maryland, through Pennsylvania, New Jersey, and New York, where he was thrown into prison by order of the governor for preaching the gospel. From then on, throughout the eighteenth century, the records of the Presbyteries and synods and finally of the general assembly, abound with recognitions of the need of home mission work. The first assembly, organized in 1789, makes mention of "supplications" from new and distant settlements, appealing for

missionaries. The first recorded grant of missionary money was made to the First Presbyterian Church in New York City, in 1719.

At the beginning of the nineteenth century the "Old Northwest" was opened for settlement and the development extended so rapidly west and southwest that the general assembly appointed a standing committee on missions to nominate and employ missionaries, who were confirmed by the assembly in open session. This committee exercised the functions of a missionary board until 1816, when the title was changed to "The Board of Missions." The record since then has been one of steady and steadily increasing progress. The vastness of the work may be indicated by a glance at the fields where the Presbyterian Church is now doing evangelistic and school work.

Beginning at the top of the continent, for the last twenty years earnest and successful missionary work has been carried on among the natives of Alaska, and during the last few years among the thousands of miners, in the snow-covered regions of that immense territory, who are there in the pursuit of gold. We have about a dozen mission stations amongst the natives and several missionaries preaching to the miners. At Sitka we have an industrial school, where one hundred and fifty Indian boys and girls are gathered for academic and industrial training. There is also a hospital for the care of the natives. In some of these stations during the past year there have been revivals of religion, and many have been received into the fellowship of the church and are endeavoring to rid themselves of the pagan superstitions of the past and to adorn the doctrine of Christ.

Along the Pacific coast, which is awakening to renewed activity, the Presbyterian Church is endeavoring to supply the need of the gospel from Puget Sound to San Diego. The history of our missions along that coast is a history of self-denials and of fortitude and of good results that will make an interesting chapter in the future history of the church.

Coming east to what are known as the States of the Plains, where in a single generation about two thousand Presbyterian churches have been organized, the need of missionary work is still greater than can be overtaken by the resources at hand. When we consider the lumbermen in their camps, and the miners among the mountains; the Indians in the various regions, in Idaho, Utah, Arizona, on the plains, and in the Indian Territory; the new communities springing up in the Northwest, in the Dakotas and Montana, and in the Southwest from Kansas through Texas and into New Mexico; when we consider the equally imperative needs of the great cities which, immersed in moral ruin, need the grace of the gospel to summon them to a higher life and to avert from them the perils which their congestion of population invites; in any and all of these places the home mission work of the Central West is such as should appeal to every lover of his country and of the Church of Christ. The center of population is already on the borders of Illinois. In a generation or two it will cross the Mississippi river. The balance of national power has already reached the Mississippi valley, and it is not too much to say that the future of our country will be determined in very large measure by the response which the Church of Jesus Christ makes to the appeal for Christian and educational privileges throughout that vast region. The Mississippi valley is the richest valley on the face of the earth, and it is destined to be the center of influence and will go far toward shaping our country and so influencing the nations of the earth.

In the mountains of the South, the Presbyterian Church, during the last decade, has found some of its most interesting and important missionary fields. To redeem this people, who, the tides of the western movement having passed by, have been living in obscurity in the fastnesses of the Appalachian Mountains, is an ambition worthy of any church. Our schools there have been greatly prospered. From some of these mountain cabins have gone forth strong men and women. To help that people the appeal still continues urgent. The pioneers from the Carolinas and Virginia, who, after the Revolutionary War, first invaded the western wilderness of Tennessee and Kentucky, were largely of Presbyterian lineage, of Scotch and Scotch-Irish extraction. They have lost the education and morality

of their fathers but not their appreciation of the Christian privileges we offer to them. To do something for these two million mountaineers of the South that shall put them again into line with their history is the earnest endeavor of the Presbyterian Church and of other churches engaged in educational and evangelistic work in that region.

The Church of Christ is beginning to wake to the imperative summons to do more than we have been doing for our great cities and the foreign population in them. Cities like New York, Philadelphia, Chicago, furnish home mission fields, than which there is none more exigent, and none more difficult. But the work must be done if we would not be subject to explosions which will shake the social and national fabrics.

The last few years new home mission territory has been opened to the Presbyterian Church in our new possessions. We began work in Porto Rico three years ago. There are now in that field eight missionaries, eight teachers, four schools and one medical mission. We have three organized churches and many missions. The field is ripe unto the harvest. The response of the people is instant and general. This is the time to lift that island into the light of our Christian civilization. It can be done if the Church will respond nobly. Nor is the need in Cuba less. We began work in that island only last fall. We have now four missionaries upon the ground, and stated services in two places in Havana and two interior points. We have two schools in Havana and another is soon to be opened in one of the other provinces. "But what are they among so many?" If we had a score of missionaries we could instantly assign them to rich and productive fields. These two islands will exercise a large influence upon the future history of the world. They are strategic points which lie in what will soon be the track of the world's commerce. There lighthouses should be built and strongly kindled.

Thus our home mission work reaches from Porto Rico to Alaska and is everywhere appealing and everywhere pressing. In that work nearly one thousand four hundred missionaries and about four hundred teachers are engaged at an annual expense of between seven and eight thousand dollars.

We enter upon the second century of our organized missionary work in the confidence that the same kind Providence which has led us during the past century will lead us on into the new, and enable us to do our whole duty to our opportunities and obligations.

ASSOCIATION NEWS AND NOTES.

A conference of the Young Men's Christian Associations of the world will be held in Christiania, Norway, August 19-24.

President Tuttle of the Boston & Maine Railroad, while speaking to the merchants of Boston said that the Young Men's Christian Association had made many men who were formerly toughs to be the best servants of the road, and now forceful, keen and upright men.

In St. Petersburg, Russia, the Association, founded by Mr. James Stokes and headed by Prince Oldenburg, in one year has enrolled one thousand and sixteen members, has four hundred men in evening classes, and has outgrown the generous rooms provided there. Its gymnasium is the best of the kind in Russia.

The Central Branch building in Philadelphia has recently been sold to a syndicate for $1,000,000. The building has long been inadequate for the work urgently called for in it, and plans for its enlargement have been carefully studied. None of them proved satisfactory, so a new building will be erected near the present site.

William E. Dodge, the Christian philantropist, has added another building to his great gifts to the Young Men's Christian Association. Last week there was opened at Columbia University a hall called Earl Hall in memory of his eldest son. The building cost $175,000, is a noble piece of architecture, and will be the center of religious life and activity of all the societies in the university.

Philadelphia makes the claim of having the largest city and country club in the state. It is the Young Men's Christian Association, and has seven thousand members. The largest club in Philadelphia is the Union League Club, which has one thousand nine hundred members, and the second is a cricket club of about one thousand. The Association possesses not only several buildings which are teeming with men, having an attendance of nearly two thousand per day, but has a farm of four hundred and fifty-seven acres near the city, which is the headquarters for young men during the summer months.

Biblical Notes and Queries.

C. I. Scofield, D. D.

Mrs. C. W. L., Glens Falls, N. Y.

Moule (Revell Co., N. Y., $1.50), or Malachi Taylor (Francis E. Fitch, 47 Broad St., N. Y., $1.00), on Ephesians will prove most helpful.

R. D., Baltimore, Md.

The apparent contradiction between 1 Chron. ii. 13-15 and 1 Sam. xvi. 10 cannot, perhaps, be satisfactorily removed in the present condition of the Hebrew text. The usual answer is that the genealogical tables in Chronicles are rather the official than the family tables and contain, as official records of births, marriages and deaths now do, many omissions. This does not impugn verbal inspiration, for all that can be demanded of inspiration is an accurate transcript of the Jewish genealogical records. Inspiration no more makes itself responsible for the exact truth of those records than for the exact truth of Satan's lie to Eve. Inspiration reports the matter accurately—that is all.

C. C. C., Quebec.

"Presumptuous sins" (Psalms xix. 13) are, according to the literal meaning of the Hebrew word translated "presumptuous," sins due to pride.

"The great transgression" (same verse) is correctly rendered in the R. V. without the article, "And I shall be clear from great transgression."

M. A., Baltimore, Md.

The case of Cornelius, the centurion, whose prayers and alms were a memorial before God, is in no sense like that of "one not a Christian who builds a church or hospital," because such an one is a conscious rejecter of Jesus Christ, whereas Cornelius was a "devout man and one that feared God," and "prayed to God alway." He was, that is, a Jewish proselyte seeking light and, as the sequel shows (Acts x.), ready to accept Christ so soon as he heard of Him.

A rejecter of Christ cannot please God (Hebrews xi. 6; Romans viii. 7, 8).

M. D. L., Carbondale, Pa.

1. Professor Margoliouth is an orientalist of the first rank and believes in the inspiration of the Bible.

2. The Lord used the "strong east wind" to drive back the waters. It is difficult to understand your friend's objection. Probably he would have objected just the same if Moses had built a bridge.

J. Y. M., O'Connell, Ont.

1. There is the strongest possible warrant for saying that the "foolish virgins" of Matt. xxv. are lost. The Lord could never say to a justified believer "I know you not" (verse 12). He could not say it, because it would be false. And not only so, it would contradict His own gracious promises. The interpretation of which you speak arises, not out of the passage, but out of the hard necessity of those who set out to prove that not all who are Christ's are in the first resurrection—a notion which flatly contradicts 1 Cor. xv. 23 and 1 Thess. iv. 13-18.

2. The phrase "kingdom of heaven" in Matt. xxv. means the phase or form of the kingdom described in Matt. xiii., as the "mystery" form of the kingdom, extending from the rejection of the King at His first advent to "the harvest" at His glorious second coming. The chief characteristic of

the mystery form of the kingdom is that tares and wheat, believers and professors, grow together until the harvest; the net takes good fish and bad. In other words the "kingdom of heaven" during this dispensation is the sphere of profession. Hence, in Matthew, from chapter xiii. to the end, the parables take account of that fact, and are filled with warnings for professors. That the Lord could be imagined as denying one of His own, or casting one of His blood-washed ones into "outer darkness" is most solemn warning of the danger of making Scripture fit theories.

H. M. W., Kansas City, Mo.; D. McL., Spokane, Wash.; A. R. D., Pasadena, Cal.; E. E. B., Boston, Mass.; J. W., St. Louis, Mo., and F. G. B., Plainfield, N. J.

Mr. Jowett's comment on 1 Peter iii. 19, 20 is neither good exegesis nor sound induction.

1. The passage means that Christ, when the ark was preparing, in the days of Noah, preached, by His Spirit upon Noah ("a preacher of righteousness" 2 Peter ii. 5), to the antediluvians whose spirits are now in prison.

2. Even if the passage could be tortured to mean that between His death and resurrection Christ went and preached to the antediluvians—a palpable absurdity, for they, of all men, were duly warned of coming judgment and allowed one hundred and twenty years for repentance (Gen. vi. 3)—it yet would not sustain the tremendous deduction, "that final judgment is not to be pronounced on any until they have heard of the redemptive love of Jesus, and have had the offer and opportunity of accepting it," for by Mr. Jowett's own exegesis the preaching was only to the spirits of Noah's contemporaries. Furthermore, if that theory is true, Christian missions are an unspeakable cruelty. For what probation can a mortal missionary, speaking most imperfectly a crude dialect, give to the heathen in his earthly night of stupidity, superstition and ignorance, comparable to the probation which awaits him, if left in ignorance of Christ, when he stands in the light of eternity before Christ Himself? The missionary gives him a glowworm light, eternity would give him the sun.

Our Book Table.

"A journal ought not to try to cope with all the trash that is published, but to pick out good books and give them serious consideration."—*Robertson Nicoll.*

[Books for review should be sent to Box 203, East Northfield, Mass. All books received will be acknowledged, but will receive more extended notice or review in the discretion of the editor.]

THE AUTHENTICITY OF DANIEL.

Daniel in the Critics' Den. A reply to Professor Driver of Oxford, and the Dean of Canterbury. By Sir Robert Anderson, K. C. B., LL. D. Revell Co., New York. Cloth, 5½ x 8, pages 187.

The occasion which called forth this book is thus stated by the author:—

"The appearance of Professor Driver's *Book of Daniel* marks an epoch in the Daniel controversy. Hitherto there has been no work in existence which English exponents of the sceptical hypothesis would accept as a fair and adequate expression of their views. But now the oracle has spoken. The most trusted champion of the higher criticism in England has formulated the case against the Book of Daniel; and if that case can be refuted—if it can be shown that its apparent force depends on a skillful presentation of doubtful evidence upon the one side, to the exclusion of overwhelmingly cogent evidence upon the other—the result ought to be an 'end of controversy' on the whole question."

"No one, surely, will question the fairness of the concluding statement, nor will any higher critic object to joining issue on Daniel. For among the results of the higher criticism which they reckon to be surest is the overthrow of the historicity of Daniel. Professor Driver himself has said, "If anything is settled it is the late date of Daniel."

Perhaps the most obvious thing to say about Sir Robert Anderson's book is that it is eminently fair. It is more like

the summing up of an impartial judge than the address of an advocate. The whole case of the critics against the authenticity of Daniel is stated—often in their own words. That case has undergone but little modification in the seventy-three years since Ehrlanger tentatively put forth as "difficulties" what now, to the critics, are certainties.

Briefly that case rests (1) upon the assertion that the historical statements of Daniel are erroneous. Of these historical objections the chiefest—indeed the only serious one—is that there was no deportation of Jews to Babylon in the third year of King Jehoiakim. In answer to this Sir Robert quotes 2 Kings xxiv. 1 and 2 Chron. xxxvi. 6; with the exact confirmation of the Scripture statement by the Babylonian historian, Berosus. (2) The second ground for affirming the late date of Daniel is the alleged fact that Persian words in Daniel "presuppose a period after the Persian Empire had been well established," which is like saying that the occurrence of German words in Carlyle's writings "presuppose a period after the German Empire had been well established," a theory which would bring the authorship of, say, Sartor Resartus this side of 1870! Why not say at once that a nation never has a language until after it has become an empire?

But a great deal is also made of the presence of Greek words in Daniel. It is alleged that this would have been impossible of a Jewish writing earlier than the Maccabean period—which is like saying that the occurrence of Chinese characters in Mandeville and Huc proves that they must have written after the opening of treaty-ports in the Chinese Empire! Babylon was the world-empire of the day. What difficulty can there be in supposing that thither flocked eager and adventurous Greeks? Daniel lived in the time of Pythagoras, and within forty years of Miltiades. The importance of this contention may be seen when it is stated that Professor Driver finds but *two* words which he asserts to be of Greek origin, while the learned Pusey denied that origin to these very words. Furthermore, these two words, the occurrence of which in Daniel "demand," as Professor Driver says, the rejection of the book, are the names of two musical instruments—which is like saying that an English book would be discredited if it mentioned a zither and a mandolin.

Upon the questions of the inclusion of Daniel in the Old Testament canon in pre-Maccabean days and of the fulfillment of the predictions of Daniel, Sir Robert is, as everywhere, clear, strong and convincing.

Especially to be commended is his contention that "the inquiry involved in the Daniel controversy is essentially judicial. An experienced judge, with an intelligent jury—any tribunal, indeed, accustomed to sift and weigh conflicting testimony—would be better fitted to deal with it than a company of all the philologists of Christendom. The philologist's proper place is in the witness chair. Due weight would, of course, be given to the evidence of such men as experts. But the *dictum* so familiar to the lawyer would not be forgotten, that the testimony which least deserves credit is that of *skilled* witnesses, for the judgment of such men becomes warped by their habit of regarding a subject from one point of view only."

Precisely, and this it is which makes the prevailing deference to an alleged *consensus* of higher critics so peculiarly exasperating to one trained to the law. At the last, all these destructive theories concerning Scripture must come to judgment, and to that very judgment which the theorists most despise—the judgment of the universal Christian consciousness; and that tribunal in the future as in the past may be trusted under the guidance of the immanent Spirit to sift out the chaff of heresy from the wheat of God.

THE NEWER BOOKS.

Gipsy Smith, His Life and Work. By himself, with an introduction by Rev. G. Campbell Morgan. Revell Co., New York. Cloth, 5¾ x 8½, pages 365.

The author and subject of this autobiography is not so well known in the United States as in England. Of the respect in which he is held there, the facts that Alexander Maclaren wrote the introduction to the English, and G. Campbell Morgan the introduction to the American editions, give sufficient proof.

"Gipsy" Smith was born in 1860 in a gipsy tent in England, and his book is the

story of his life to the present date. His missions in England, America and the colonies have been much blessed of God. The book may be summed up briefly. It presents with *naiveté* the personality of an earnest man of uncommon gifts of mind and of the Spirit, a personality which would be entirely lovable but for a vanity so intense and all-absorbing as to be unconscious to himself. Gipsy Smith has been a good patron of the photographers, and the book contains no less than nine portraits of himself. But this is not the worst—a not inconsiderable portion of the bulky volume is made up of newspaper puffs of himself, culled from newspapers in the different countries where he has labored.

"I could fill," he says, "many interesting pages with extracts from the American papers concerning me." We expect actresses to keep scrap-books filled with newspaper laudations of themselves, their gifts, and their graces, but not evangelists. The author should have been better advised.

The Secret Place. By Rev. R. Ames Montgomery. Revell Co., New York. Cloth, 5 x 7½, pages 134, $0.50 *net.*

This is a book made up of fourteen brief chapters on prayer, and is richly worthy of a place on the bedroom table with Andrew Murray's precious book "With Christ in the School of Prayer." Every page exhales the fragrance of His presence.

The Teachings of Dante. By Rev. Charles Allen Dinsmore. Houghton, Mifflin & Co., Boston. Cloth, 5½ x 8½, pages 221, $1.50.

Houghton, Mifflin & Co. add, in this strong, scholarly book, to their already important list of Dantean literature, a book well worthy to rank with such works with their imprint as the translations of Longfellow, Norton, Parsons and Latham, Harris' "The Spiritual Sense of Dante's Divina Commedia," and Lowell's "Essay on Dante."

The author writes out of an exhaustive knowledge of the writings of the great Florentine, and of the story of his life and time.

The scope of the book may be gathered from the general divisions,—Dante, The Burden of the Message, The Vision of Sin, The Quest of Liberty, and The Ascent to God.

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

MAY, 1902.

Thursday, 1st. *Mark vi. 1 to 6.* The blighting influence of prejudice is forcefully illustrated in these verses. These men of Nazareth are not able to question the wonder of His words and deeds, but because He was "one of them," "a carpenter," "they are offended at him." Consequent upon this attitude, we have two very remarkable statements concerning Jesus. 1. "He could there do no mighty work." Not that He in Himself was unable, for His hands laid upon a few sick folk brought healing, but that the condition of willful and persistent unbelief limited the power of the people to receive. He could have done the mighty work in spite of them, but the effect would have been evil and not good. This we should never forget in the midst of our work. If He was limited in the people, and was prevented from doing mighty things because of unbelief, how much more so is this true of us. To persist in the face of strong and critical unbelief is to work harm rather than good. 2. "He

marveled at their unbelief," as absolute and spotless purity ever marvels in the presence of sin. In proportion as we know His purity, shall we marvel at the sin and unbelief of men.

From J. C. Ryle:

Unbelief has power to rob men of the highest blessings. It is so suicidal and unreasonable a sin, that even the Son of God regards it with surprise. We can never be too much on our guard against unbelief. It is the oldest sin in the world. It began in the Garden of Eden. It is the most ruinous of all sins in its consequences. It brought death into the world. It kept Israel for forty years out of Canaan. It is the sin that specially fills hell. "He that believeth not shall be damned." It is the most foolish and inconsistent of all sins. It makes a man refuse the plainest evidence, shut his eyes against the clearest testimony, and yet believe lies. Worst of all, it is the commonest sin in the world. Thousands are guilty of it on every side. In profession they are Christians, but in practice they are really unbelievers. They do not implicitly believe the Bible and receive Christ as their Saviour. Let us watch our own hearts carefully in the matter of unbelief. The heart, and not the head, is the seat of its mysterious power. It is neither the want of evidence, nor the difficulties of Christian doctrine, that make men unbelievers. It is want of will to believe. They love sin. They are wedded to the world. In this state of mind they never lack specious reasons to confirm their will. Let us go on watching our hearts, even after we have believed. The root of unbelief is never entirely destroyed. We have only to leave off watching and praying, and a rank crop of unbelief will soon spring up. No prayer is so important as that of the disciples, "Lord, increase our faith."

Friday, 2nd. *Mark vi. 7 to 9.* This is the first sending forth of the twelve, and it is interesting to dwell upon their equipment. They are to be the servants of the Servant, and in all their work to represent Him. This attitude of service is emphasized by the poverty of their going. No bread, no wallet, no money. One coat only. They are to depend upon those to whom they minister for daily sustenance. There is one permitted thing—a staff. That is not essential, and if they have not one they are not to "procure" one (Matt. x. 10). There are three definite points of equipment, and they cover the whole area of necessity, from minute detail to the utmost limit of their work. 1. They were "to go shod with sandals." 2. They were to go two by two. 3. They were to go provided with His authority over the unclean spirits. How tenderly the Master provides for the necessities of His workers, and sweeps aside all mere superfluities.

Selected:

We limit our realization of divine calls by limiting our ideas of Christian work. When an army is going forth to war, what a multitude of great and small preparations are necessary, and how much the success of the expedition will depend on careful attention to minute details. The credit of the triumph won does not belong to the soldier only; it is in part his who made the soldiers' weapons and the soldiers' clothes. In the Arctic expeditions everything depended upon the thorough faithfulness of each member in the things that were least. The cabin-boy had his part in the work as truly as the leader. David acted on this view of the claims of all who take any place in the enterprise, however lowly the place may be, when he insisted on having the spoil divided among those who "tarried by the stuff," as well as among those who "went forth to battle." We all need to recognize more fully than we have ever done, that the divine call to work, and the divine inspiration and grace for workers, come to givers, and collectors, and sympathizers, and those who pray, quite as truly as to those who preach and teach.

Saturday, 3rd. *Mark vi. 10 to 13.* In the first two of these verses the Master gives them parting instructions. They are very simple, yet drastic. Arriving at a village or a city they were to accept the hospitality of one dwelling, and refuse to be running round to other houses. This was a distinct break with Eastern custom, and an emphasizing of the importance of their mission. They were not to conform to conventionalities which would consume their time and hinder their work. With what enormous advantage many of the messengers of the King might ponder these express injunctions laid upon His first apostles. How much time and strength is wasted in the conventionalities of this fussy age. And far worse, how much influence is paralyzed. Some of these places would refuse to hear them. They were not to fight for position but to go, and in their going the shaking of the dust from their sandals was to be an important testimony

against such places. They went, and preached, and healed. They simply took up His great message, "Repent," and repeated it in the ears of all, and the word was accompanied with signs of great power, for they were permitted in those days to bestow the benefits of the kingdom as well as to declare its urgency.

From J. C. Ryle:

"They went out and preached that men should repent." The necessity of repentance may seem at first sight a very simple and elementary truth. And yet volumes might be written to show the fullness of the doctrine, and the suitableness of it to every age and time, and to every rank and class of mankind. It is inseparably connected with right views of God, of human nature, of sin, of Christ, of holiness, and of heaven. All have sinned and come short of the glory of God. All need to be brought to a sense of their sins—to a sorrow for them—to a willingness to give them up—and to a hunger and thirst after pardon. All, in a word, need to be born again and to flee to Christ. This is repentance unto life. Nothing less than this is required for the salvation of any man. Nothing less than this ought to be pressed on men, by everyone who professes to teach Bible religion. We must bid men repent, if we would walk in the steps of the apostles, and when they have repented, we must bid them repent more and more to their last day.

Sunday, 4th. *Mark vi. 14 to 16.* The fame of Jesus spreads, and reaches the court of Herod. What a startling picture is here presented. Herod, utterly depraved and unscrupulous, trembles with fear. Note two effects produced upon him by this sudden arousing of his conscience. 1. He abandons his professed disbelief in a resurrection and affirms the possibility he has denied. "John the Baptist is risen from the dead." 2. He makes the murder of John a personal matter. "John, whom *I* beheaded." The emphasis is on the pronoun, and equals *I myself*. Sin is never altogether past. It recurs under some stress of circumstances, and then men easily abandon "so-called convictions," which have after all been but attempts to justify or excuse wrong. In such moments the sense of personal guilt is so acute that confession is made without hesitation. Such confession is of no value. It is of unceasing interest to note how differently the approach of Jesus affected different men. He seems to have passed through the midst of men like a great light, and the true facts of all lives became evident as He approached. Why should Herod have feared? The very fame of Him was in continuity of the messages of the forerunner, and Herod, unable to recognize the King, feared the gruesome reappearance of the dead. So does sin make cowards of men when the Light approaches.

From Alexander Maclaren:

When the evil deed was done, Herod scarcely felt as if *he* did it. There was his plighted oath, there was Herodias' pressure, there was the excitement of the moment. He seemed forced to do it, and scarcely responsible for doing it. And, no doubt, if he ever thought about it after, he shuffled off a large percentage of the responsibility of the guilt upon the shoulders of the others. "Herodias tempted me; I fancied that my oath bound me; I could not help doing what would please those who sat at the table." But when, "in the silent sessions of things past," the image and remembrance of the deed comes up to him all the helpers and tempters have disappeared, and "it is John whom I beheaded." The blackness of the crime presents itself to the startled conscience as it did not in the doing. "I and the ugly thing are left there together alone. It was I who did it and nobody besides." There are many euphemisms and soft words in which, as in cotton wool, we wrap our evil deeds, and so deceive ourselves as to their hardness and their edge; but when conscience gets hold of them, and they pass out of the realm of fact into the mystical region of remembrance, all the wrappages, and all the apologies, and all the soft phrases drop away; and the ugliest, briefest, plainest word is the one by which my conscience describes my own evil. *"I* beheaded him! I, and none else, was the murderer!"

Monday, 5th. *Mark vi. 17 to 29.* This paragraph is inserted to explain Herod's fear. It is full of light and color. The main points of interest are: 1. The intrepid daring of John. Sin to him was sin, whether on the throne or in the gutter, and equally abhorrent. There was no cringing, no hesitancy. The voice of the prophet rang out clear and unmistakable, *"It is not lawful."* 2. The influence produced upon Herod. He knew John to be a holy man, and heard him, and did many things, and heard him gladly. This conviction was not passing merely, even though the conduct of the man had not been brought into har-

mony with it. 3. The vindictive hatred that evil has for good, as evidenced in the vile action of the adulteress Herodias. To be a John the Baptist will surely stir up Herodias somewhere, and the hatred will be awful, and the persecution none the less fierce now that the method of expression has changed. 4. The folly of attempting to serve two masters. A man under the influence of John's teaching puts himself in the way of temptation by creating a feast with all the accessories of licentiousness, and is thereby swept away from desire for right to the depth of awful sin. How many souls have thus been lost!

From R. W. Evans:

Herod's sin began in a very common place for the beginning of deadly sin. It began in the riot and levity of sensual amusement. The fact is, that Satan only wants the occasion of a beginning of a sin from us; though we may have removed from the sure ground of a clear and undefiled conscience, by a step of a hair's breadth only, he has gained all that he wants. He has removed us from the ground where we could watch and pray; he has put the fear of God and love of Christ out of our hearts; he has withdrawn us from the presence of God, tempted us to come forth from the hiding place of His pavilion, and the secret of His tabernacle; and to come down from the rock on which we had been set up through His merciful protection; and then we are completely in his power. Who, then, that knowingly begins a sin, can tell where it will end? Most men begin it with a notion that they can stop its course when they like, and that they will have the opportunity and the will to repent. But how miserably are they mistaken in both of these notions. They forget, in the first instance, the nature of sin, which is to harden the heart, to sear the conscience, and to blind the understanding. All these effects are the very contrary to repentance. And they may as well expect corn to come out of a thistle seed as repentance out of a willful sin. The sinner may even set about his dreadful taskwork which Satan has set him, with exceeding sorrow, as did Herod. But this does not avail to abate its violence, or to lessen his guilt.

Tuesday, 6th. *Mark vi. 30 to 33.* A very beautiful paragraph. Let all the Master's messengers take time to gather themselves together unto Him, to tell Him their doings and teachings. If we knew that there was to be this reporting of everything to the Lord, would it not prevent the doing and saying of some things? It is a healthful exercise for the worker, fresh from fields of conquest, quietly to go over the story to Christ. A twofold effect will be produced. The tone of self satisfaction will be silenced, and the danger of the after-depression, so common, will be largely obviated. His presence will prevent both. The tender solicitude of Christ is very precious. He knew experimentally the strain of such work as they had been doing, and called them to seclusion and privacy. The crowds saw them departing, and outwent them round the shore, so that the desert place was not reached. Dr. A. C. Dixon has said that they had their time of quietness and seclusion in that trip over the sea with Him. Surely very much may be compressed into a short space in the company of the Son of God. His presence is home, His voice is music, His look is sunshine, His touch is life.

From F. B. Meyer:

"They told him all things, whatsoever they had done, and taught." Talking things over with Jesus! It is a precious secret! When one has been out in the world, it is delightful to talk over what has happened in the seclusion of the home. So it is a blessed habit to talk over everything with Jesus, and to review the events of the past beneath the light of His loving eyes.

"We have had much success, Master," we cry; "the cities were moved; the devils were subject; the crowds followed us everywhere." Ah, children, He seems to say, those who cry "Hosanna" to-day will cry "Crucify" to-morrow: the real work of God is not done amid congratulating crowds, but in the heart's depths, and in the ante-chamber. See that ye dwell not on the excitement of the outward reception, lest you attribute your success to something in yourselves, and pride yourselves upon it, and become unsuitable for My use. All success comes from above.

"We have been greatly persecuted, and our mission seems to have been a failure, Master," we cry at another time. Care not for it, the same Wise Counsellor replies; I at least am satisfied; I will see to it that your reward is according to your faithfulness, if not to your success; and there shall be a remnant of good soil that shall repay one hundred-fold.

Thus His loving words extract the poison from success, and rally us from despondency. O Christian workers, get into the secret of His presence, that He may correct, criticise, or encourage as He please.

Wednesday, 7th. *Mark vi. 34 to 44.* How willingly this Servant of men sacrificed His own rest and quietness. That waiting multitude, with its deep need, moved Him with compassion, and He gave Himself up to them and "began to teach them many things." The far-spent day brought a serious difficulty. The physical need of the crowd. There are two ways of dealing with it. The way of impotence, and the way of power: that of the disciples, and that of the Master. They said, "Send them away to buy." He said, "Give ye them to eat." They were politic and prudent. We had always better send the people away when our own resource is all we have for their need. When Christ is with us and our resource is yielded to Him, then men never need depart. He will take our loaves and fishes, and feed them all. And the wonder of it is that it is with our loaves and fishes He works the miracle. Yet we were so careful and prudent we wanted to conserve these things for ourselves, and advised Him to send the hungry crowd away. Oh, let us be done with it, this careful, paltry conserving of our lives. Give Him all, and watch His wonders. He has lost no power these days.

From Edward N. Packard:

Each step in the supply of the crowd with food is interesting to all who preach or teach the everlasting Word, because it reveals the natural unbelief and distrust with which we have to contend when many are to be fed by us and we are sure that our stock is not sufficient. Many a time you will feel like Philip, and wonder whence provision is coming for so many. But if you bring your scanty loaves and fishes—if you bid the men sit down to receive, not your fancies or wisdom, your eloquence or knowledge, but heaven's bread, and that only—you will find the old miracle repeated. You will take what Christ hands over to you and pass it on to others. You will be fed by what feeds them. You will say with them, when the feast is over, "Lord, evermore give us this bread." For, after all, this and this only is our work—to give what is given unto us. We are not to despise hard labor in winning our supplies. They will not come to the lazy nor to the ignorant. We are called to seek a chastened spirit that discerns the true intent of the heavenly messages. We are to meditate on the Word and grow into its spirit and life. We surely must obey it, and so prove what is that good and acceptable and perfect will of God. But for the real conveyance of food from God to a soul we must rely on God Himself.

Thursday, 8th. *Mark vi. 45 to 52.* "Straightway." The reason for this immediateness of action is to be found in John vi. 14, 15, where we are told "They would have taken him by force and made him a king." He would have no kingship based only upon a selfish satisfaction. This narrative of a second storm is very full of beauty, and suggestiveness. The Master is alone upon the mountain in prayer, yet He is not forgetful of His disciples who, in the path of obedience, are in great stress of weather, "distressed in rowing." He comes to them over the waters and through the contrary wind, with all the quiet majesty of His own power. The apparition which so filled them with affright is Himself. His words must have calmed the storm within their own hearts, as His presence was the sign for the ceasing of the wind. Let us ever remember that He never forgets us, and that no storm can hinder or trouble Him for a moment.

From E. M. Geldart:

These words of Christ's, once uttered on the earth, are blent henceforth with heaven's eternal echoes. When the storms of affliction are raging; when the blasts of adversity blow; when the bolts of bereavement are falling, in dark and dreary days; when strength and pride are prostrate, and the lamp of life burns low; when dear delights and darling dreams are vanishing away; when the light of hope is dim and the heart is sick with sorrow,—then for a time it seems as though our sky were forever overcast, and the waters of grief were closing for aye above our heads. But there is One Who rules the tempest; there is guidance in the waste of woe; there is deliverance deeper than disaster; there is a voice commanding, "Peace, be still." Anon the clouds shall clear, the day shall dawn, the countenance of God shall beam; for sadness, loss and dire dismay are sent to man for discipline, not for destruction. Yet a little while, and the anguish that has pierced the breast shall purify the soul; the helplessness of self-despair shall change to the rest of reliance; all the solitude shall smile, all the shadows be bright, and all the sounds of frantic fear and desolating doubt be whelmed in the sweet whisper of the Voice Divine, "It is I; be not afraid."

Friday, 9th. *Mark vi. 53 to 56.* This is another instance of the abounding power of the Master. There was no measure, no stint, in His giving. Wherever the needy ones could reach Him, there was the quick and ready response of healing. It would seem as though He healed without condition, yet surely here as ever the blessing came in response to faith. Every touch told of faith, and, though it was of weak and inferior kind, He answered it. Confidence in Christ cannot be misplaced. It may come halting and be selfish, yet if genuine He honors it. There were no statistics kept by the apostles of the number of the healed, and this because none could be kept. Men touched and received their healing and went away without giving Peter or John any intimation. This was not quite fair. It would have been well if they had all told the story. His dealing with the woman who had the issue of blood shows how He valued confession. Yet the comfort is He knew all He healed. And so He does to-day. Statistics can never reveal all His work. The fewer we compile the better.

From W. M. Taylor:

"As many as touched him were made whole." It is a well-understood mechanical principle that if we wish to transmit force from one body to another, we must first establish some union between them. In the cotton mill you may have the most admirable machinery; and in the basement you may have the most powerful engine careering along at full speed in the very wantonness of its strength, but unless you connect the one with the other, every spindle will be motionless and every loom at rest. Now it is only another application of this principle when we say that the sinner who is to be saved must in some way be brought into spiritual union with the Lord Jesus Christ. The forgiveness of his sins results from Christ's being connected with him and acting in his stead, and the regeneration of his soul results from his being connected with Christ and being animated by His Spirit. Now what is the link that so connects the sinner and Christ? It is the faith or confidence of the sinner in Christ. We are one with those whom we trust, in so far as that for which we trust them is concerned. The touch here, therefore, represents, not bodily contact with Jesus, for that is now impossible, but the deliberate and believing application of the soul to Him, for that deliverance from the guilt and power of sin which it feels it needs. And when that application is made, pardon and renewal are received.

Saturday, 10th. *Mark vii. 1 to 13.* This section brings into view the important difference between tradition and commandment. Tradition is the law of custom. Commandment is the law of God. The custom may be a good and healthful one, or, as is more often the case, may have been based upon a necessity for the time. The commandment is the enunciation of a principle and condition of life, that is as abiding as life itself. These people were observing the tradition, when in many cases the necessity that gave rise to it had passed away; and were neglecting the commandment, the reason for which remained. In strong and clear language the Master denounced this hypocrisy. How many to-day are living within the realm of tradition, punctiliously observing its every requirement, who are careless about the laws of God. The supreme wickedness of this course is seen in the fact that when tradition comes to interfere with commandment, it is the latter that has to go, and not the former. We need carefully to examine ourselves as to whether the reason of all our doing is to be found in tradition or commandment.

From J. C. Ryle:

"Laying aside the commandments of God, ye hold the traditions of men." "Full well ye reject the commandments of God, that ye may keep your own traditions." "Making the word of God of none effect through your traditions." The first step of the Pharisees was to add their traditions to the Scriptures, as useful supplements. The second was to place them on a level with the Word of God, and give them equal authority. The last was to honor them above the Scripture, and to degrade Scripture from its lawful position. This was the state of things which our Lord found when He was upon earth. Practically the traditions of man were everything, and the Word of God was nothing at all.

It is a mournful fact, that Christians have far too often walked in the steps of the Pharisees in this matter. The very same process has taken place over and over again. The very same consequences have resulted. Religious observances of man's invention have been pressed on the acceptance of Christians—observances to all appearances useful, and at all events well-meant, but observances nowhere commanded in the Word of God. These very observances have by and by been enjoined with more vigor than God's own commandments, and defended with more zeal

than the authority of God's own Word. Let us draw a broad line of distinction between those things in religion which have been devised by man, and those which are plainly commanded in God's Word. What God commands is necessary to salvation. What man commands is not. What man devises may be useful and expedient for the times; but salvation does not hinge on obedience to it. What God requires is essential to life eternal. He that willfully disobeys it ruins his own soul.

Sunday, 11th. *Mark vii. 14 to 23.* The Lord gives utterance to a truth of vast and far-reaching importance. The teaching may thus be summarized: 1. Things from without do not defile, and therefore are not sin. Temptation is not sin. 2. Only that is sin which comes from within, which is the deliberate outcome of the determining will of the man. 3. Such determinings are the sources of defilement. 4. The list of evil things which the Master gives, includes every possible form of evil, and these defile a man when they proceed from him in acts. 5. Such acts are committed by the will of man only. With what terrific force this should bring home to the conscience the necessity for the cleansing of the will. When that is actually restored to its true place of submission to God, the sources of defilement are cleansed. That could only be effected by the shedding of blood. It can only be experienced through the death of self and the formation of Christ within by the Holy Spirit. How sad it is to see many of the Master's professed followers to-day zealous concerning meats and externalities which never can defile, and neglectful of the inner shrine of life, where thoughts of evil create acts of defilement.

From C. F. Secretan:

Evil thoughts in the heart are like internal diseases of the body, very dangerous and very difficult of cure. Stealthy in effecting a lodgment, but most tenacious in maintaining their hold; singly appearing of little consequence, mere specks of human infirmity upon the soul, but soon spreading and leavening the whole being with their corruption, constituting our character and deciding our eternal state,—we cannot afford to make light of these enemies of our peace. A constant watchfulness against their approach, promptitude in repressing their incursion; the diligent study, the conscientious practice of every method that may help against their power,—this is the bounden duty of every Christian who sincerely desires to keep himself unspotted from the world, or to recover himself from the dominion of past sin.

Monday, 12th. *Mark vii. 24 to 30.* This is not the story of triumph on the part of an earnest seeker over the reluctance of Jesus. Neither is it an account of His setting aside the law of His mission out of the pity of His heart. It is far more beautiful, both as regards Jesus and the woman. Hers was the faith that recognized the importance of His dictum that the children should first be fed, and consented to abide as only a dog in His household if she might have the crumbs of His table. His was the giving which recognized that her submission to divine arrangement, and faith in the love of God raised her at once into the true sphere of blessing. She was spiritually, and therefore most truly, a daughter of the covenant. While He talked to her, He willed, and the demon, recognizing the volition of the Eternal, obeyed and departed. This is one of the stories of which there are so many in these Gospels which seems to want a sequel. Did this daughter, healed at a distance, ever look into the face of her Healer? Or was she among the multitude, so many of whom had doubtless heard or seen Him during His journeyings, who believed at Pentecost? Well, the sequel is not written, but it seems as though these wonderings aroused by the Word will all be answered by and by in the Homeland. How much we shall want to know. Earth will only be understood in heaven.

From Samuel Wilberforce:

Here we see why it often happens that really earnest and sincere men seem, for a time at least, to pray in vain; why their "Lord, help me!" is not answered by a word. It is not that Christ is not near them; it is not that His ear is too heavy; it is not that the tenderness of His sympathy is blunted. It is a part of His plan of faithfulness and wisdom. He has a double purpose herein. He would bless by it both us and all His Church. How many a fainting soul has gathered strength for one more hour of patient supplication by thinking of this Canaanitish mother; on her seeming rejection, on her blessed success at last! And for ourselves, too, there is a special mercy in these long-delayed blessings. For it is only by degrees that the work within us can be perfected; it is only by steps, small and almost imperceptible as we are taking them, yet one by

one leading us to the unknown heights, that we can mount up to the golden gate before us. The ripening of these precious fruits must not be forced. We have many lessons to learn, and we can learn them but one by one. And much are we taught by these delayed answers to our prayers. By them the treasure of our heart is cleared from dross, as in the furnace-heat. He would but teach us to come to Him at once for all, and not to leave Him until we have won our suit.

Tuesday, 13th. *Mark vii. 31 to 37.* This story of the healing of the deaf man who had an impediment in his speech has caused a great deal of anxiety to commentators, because of the apparent uselessness of what Jesus did in the process of healing. Is it not valuable as an instance of our Lord's freedom from any stereotyped method? Our knowledge of the Master should teach us that nothing He ever did was useless or for mere display. If His only desire had been to heal, He might have done that without a word, or touch, or movement. Could we but understand all the facts of the man's condition, and all that the Master wished to do for him, we should see the necessity for every step in the process. How much He did in leading some of us to Himself that would seem to many quite unnecessary, but His perfect knowledge and love are always the proofs of the wisdom of every movement. Here also we must wait the revelation of the perfect light of

"The day that is after to-morrow."

For to-day, where His methods are mysterious, let us never make the mistake of attempting to explain them by our limitations. By such action we most conclusively prove our folly, as the day will show. He is the vindication of all He does.

From F. B. Meyer:

"Looking up to heaven, he sighed." As the deaf mute stood before Him an image of all the closed hearts around Him; of all the inarticulate, unexpressed desires; of all the sin and sorrow of mankind—the sensitive heart of Jesus responded with a deep-drawn sigh. But there was simultaneously a heavenward look, which mingled infinite hope in it. If the sigh spoke of His tender sympathy, the look declared His close union with God, by virtue of which He was competent to meet the direst need. Whenever you sigh, look up to heaven. Heaven's light turns tears to jewels.

The Son of God, in doing good, would look to heaven and sigh; but His sighs were followed by the touch and word of power. Let us not be content with a sigh of sympathy and regret.

Wednesday, 14th. *Mark viii. 1 to 9.* The point of interest in this second miracle of feeding is a sad one. The apostles seem to have forgotten the previous occasion, and in wonder ask, "Whence shall one be able to fill these men with bread here in a desert place?" (verse 4, R. V.) It has been said in their defence that they had no right to suggest to Him that He should work a miracle. This might have been accepted if their remark had preceded His communication to them, but it did not. He had told them of His compassion, and of the likelihood of their fainting if sent empty away. How constantly we are in danger of falling into this same error of allowing a present difficulty to completely obliterate the memory of former deliverances. If we would but "remember all the way the Lord our God hath led us," we should know that no difficulties exist for Him. How exquisitely this narrative declares our Lord's unconscious confession of tenderness and wisdom. He knew whence these people came, and was solicitious for them on their long journey home if they departed without food. The miracle was the result of His knowledge of them, and of His quick, sensitive sense of their weakness.

From C. J. Vaughan:

In the instance before us the miracle passes rapidly into the parable. Christ was not only acting here; He was teaching. He was not only proving Himself omnipotent; He was not only furnishing one of His "infallible proofs" for the satisfaction of times present and future; He was also placing on record forever a great rule and law of His kingdom, to which all who would know "the powers of the world to come" must set themselves to give the most earnest heed. Our Lord Jesus Christ, being about to work a miracle of omnipotent grace, first bids His disciples to count over their own little stores, to see what they have towards it; what they have, however trifling in amount, of the same kind and sort with the thing wanted: they producing that, He will do the rest: nay, He will do all—inasmuch as all that they can bring is absolutely valueless and of nought for the object. "How many loaves have ye?" is His preliminary question in everything: when the seven loaves are brought

to Him, then and then only does He begin to work.

Thursday, 15th. *Mark viii. 10 to 21.* The warning given to the disciples was consequent upon the request of the Pharisees for a sign from heaven. That desire was also cherished by Herod (Luke xxiii. 8). In each case the desire to see a sign was the evidence of a deeper evil, that of ungodliness, having its manifestation in hypocrisy in the case of the Pharisees, and in sensuality in that of Herod. This desire for a sign beyond those given was, and is, a danger threatening even His disciples, and is strong in proportion to the weakness of trust, consequent upon failure to discover evidences of power in signs constantly given. Their material misunderstanding of His words leads Him to reveal their danger from forgetfulness of the signs already given in the feeding of the multitudes. Those who live in unbroken communion with God never seek for signs, but find them in all the miraculous movements of the most commonplace hours.

From Mark Guy Pearse:

To us it may seem an amazing thing that these Pharisees of old could come in contact with the Lord Jesus Christ, and yet never be conscious of His sublime goodness, that unblemished beauty of holiness, that great love which wrapped a world in its embrace, that lofty courage which never faltered in the face of all the terrible foes which threatened Him, that all this should never have arrested them, never have awed them.

But why marvel at their blindness? Are there not in our midst thousands and tens of thousands who know all about Jesus Christ, who know Him in the glorious completeness of His love, full-orbed; who know the story of His birth, His life, His death, His resurrection; yet He Himself is no vision of beauty, after Whom the heart goes out in eager admiration; and His presence is no delight? There are thousands who kneel before Him as Lord, and who seek His blessing, and whose hopes of forgiveness rest in Him, yet their lives are utterly self-centered—"*I* think," and "*I* like," and "*I* shall"—this is supreme as ever. Their very religion ministers only and solely to the capital I. They have never seen self as a thing condemned, a thing to be crucified, dead, buried, put away forever, that the new Man, the Lord from heaven, may come to reign within them.

What is the remedy? The remedy is only in escaping from self to Jesus Christ; it is in receiving Him and beholding Him, and communing with Him, and delighting in Him, until self is forgotten in the abiding presence of Jesus Christ; and Jesus Himself becomes more and more the very center of our being—the new and better Self Who liveth in us.

Friday, 16th. *Mark viii. 22 to 26.* Here we have another and perhaps the most remarkable of the miracles which were wrought in stages. This is a most interesting one, as it reveals the giving of sight as it would be realized. First, sight without understanding of the things seen. Then, intelligence making correct deductions. The story is in harmony with scientific discovery which is long subsequent to the miracle. Dr. Chadwick has a most solemnly suggestive thought on this miracle. *"The need of secondary agents shows itself, only as the increasing wilfulness of Israel separates between Christ and the people. It is as if the first rush of generous and spontaneous power had been frozen by the chill of their ingratitude."*

From Alexander Maclaren:

The man was healed slowly because he believed slowly. His faith was a condition of his cure; and the measure of it determined the measure of the restoration; and the rate of the growth of his faith settled the rate of the perfecting of Christ's work on him. "According to your faith be it unto you." So here, as a nurse or a mother might do, He keeps step with the little steps and goes slowly because the man goes slowly.

Now, both the gradual process of illumination and the rate of that process as determined by faith, are true for us. How dim and partial a glimmer of light comes to many a soul at the outset of the Christian life! Christian progress does not consist in seeing new things, but in seeing the old things more clearly. The same Christ, the same cross, only more distinctly and deeply apprehended, and more closely incorporated into my very being. We do not grow away from Him, but we grow into knowledge of Him. But then let me remind you that just in the measure in which you expect blessing of any kind from Jesus Christ, just in that measure will you get it. You can limit the working of the almighty power, and can determine the rate at which it shall work on you. God fills the water-pots to the brim, but not beyond the brim. It is an awful thing to know that we have the power to increase or diminish, or to cut off altogether the supply of God's mercy and Christ's healing and cleansing love in our

hearts. You will get as much of God as you want, and no more. The measure of your desire is the measure of your capacity, and the measure of your capacity is the measure of God's gift. "Open thy mouth wide, and I will fill it."

Saturday, 17th. *Mark viii. 27 to 30.* The Master is approaching the end of His mission, and He gathers around Him His disciples. This walk to Cæsarea Philippi was through the solitudes of the mountains, a fit region for the solemn intercourse He intended. He questioned them as to the opinions of men concerning Him. There is a beautiful touch in the fact that these men only tell Him the opinions which seem to reflect credit on Him and His work. Yet His heart was not satisfied, for to rank Him among others, even of the first rank, was to miss the true meaning of His mission and to misunderstand Him. He seeks one other testimony, and that from those whom He had chosen. What was their opinion of Him? It is this view of the question and answer that reveals the value and preciousness of Peter's confession. "Thou art the Christ." Superior to all the rest, the One to Whom all the others were but forerunners. The very Messiah, so long expected, for Whose coming the people in their degradation had sighed. The One Whose advent was the last hope of a nearly hopeless people, and which, under the burdens of rationalistic Sadducees and ritualistic Pharisees, they had for the most part ceased to expect.

From C. H. Spurgeon:

Outsiders saw that Jesus was a mysterious person, a holy person, a compassionate person, a wonder-working person; but who He might be they could not make out. But to the disciples Jesus was known, and His personality was distinct. They knew enough to say for certain, "Thou art the Christ, the Son of the living God." I will not enlarge upon this but come to close grips with you. Do you believe in Jesus by an inward discernment of Him? Is He to you, clearly and distinctly, the Son of man and the Son of God? Is He to you, definitely, your Saviour, Whom God hath set forth to be the propitiation for your sins? Is He your surety, substitute, and sacrifice? Beware of a misty religion! Beware of that which is without form, for it is sure to be void! Beware of that which is undefined and undefinable, because there is nothing solid in it! Beware of the religion which cries with the poet laureate, "Behold, we know not anything"! This may suit brutes, but will never satisfy men. Let the things visible go. They should go, for they are only a day-dream; but I pray you, as Rutherford says, "tighten your grips" upon eternal things. Realize the Christ, and hold Him fast. Make sure work with Him. Know what you do know concerning Jesus. Have no second-hand information, no hypothesis, no inference; but say, "Thou art the Christ, the Son of the living God."

Sunday, 18th. *Mark viii. 31 to 33.* Peter's position in these verses is not an altered one. He is consistent. How can the Messiah Who is to restore the kingdom do so if the elders of the people reject and kill Him? This new teaching, introduced here for the first time, is full of surprise and disaster. Peter has come a long way. He has discovered the Messiah through heaven's revealing, but he does not know Him, nor His methods, nor will he until the Holy Spirit comes upon him. He is still under the influence of Satan, the mind antagonistic to the things of God. He has learned the first part of the great lesson that Jesus his Master is the actual Messiah so long looked for. He, in company with the whole nation, is not prepared to follow the second phase of teaching, namely, that this Deliverer will do His mightiest work by the pathway of suffering and an apparent defeat. It is worthy of notice here, as in other instances in the last days of Jesus, that all this mistake arose, on Peter's part, from a partial attention to the Master's words. If he had grasped the promise "after three days rise again," how different must have been his attitude.

From Joseph Parker:

What a different figure is Peter now from that which he presented a few verses before. "Jesus said to him," we read in the seventeenth verse, "Blessed art thou, Simon Bar-jona." At that moment Simon was lifted above the sons of men. He was the mountain peak that caught the first glance of the morning. And there he stood, king of men, first of disciples, most honored of the sons of earth; for through him the Father had revealed the Son. What a figure does he present in the twenty-third verse! "Get thee behind me, Satan." The same man, but not the same character. The mountain is crushed, the great mountain become a plain, become a valley; the chief of the sons of men called a devil and ordered off behind. These are

the experiences of some of us. We are to-day the most blessed among men, we seem to see almost into heaven. To-morrow we shall go and say some blundering thing, and we shall be found the lowest and the vulgarest of our kind. One hour we shall speak music, and another hour our voice shall be hoarse, because we are saying offensive things against God and against man. Do not let us condemn one another because of these changes in our experiences. The longer I live the more I feel this, how difficult it is to keep up a continuity of the highest spiritual life.

Monday, 19th. *Mark viii. 34 to 38.* Turning from private dealing with His disciples, and addressing them and the multitudes, our Lord here lays down the stern, inexorable law of His kingdom. Jesus was now on His way to the cross, and He says that men who would come after Him must come that way. The denial of self includes and makes easy the breaking of all merely human ties, and is the only condition able to take the cross and follow unto death. It is as necessary to-day as ever, for that way lies life, and life is the chief thing. If it be forfeited, what gain has any man, and moreover, what will man give to repossess life when forfeited? These questions include their answers. They are assertions put interrogatively that man may look into the deeps of the abyss and be saved. To forfeit life is to lose all. The very fancied gains are only of value as possessed by life. A dead hand may rest upon possessions and prevent others holding, but it does not profit by the fact. Life is the power of possession. If life be forfeited, moreover, no man has any other thing wherewith to repurchase. The only value equal to life is life. If life is forfeited, it can only be redeemed by life. Thus in this dark abyss of human ruin is seen the kindling of the light, for One has laid down His life for a ransom for forfeited lives.

From Evan H. Hopkins:

Note the order of three things.—Deny self—take up cross—follow Me. Perplexity and spiritual difficulties often arise from a wrong order of right things. Thus we may read the words as if our Lord had said, "let him take up his cross and deny himself, and follow me." Taking up the cross may be understood as meaning much the same thing as denying self, which is not correct, or we may be putting following Christ first. But this is to miss the chief point in this lesson. "Let him deny himself"—that is the main and first direction that must be understood and obeyed. We shall never take up the cross—consent to it, and do it willingly—until we have reached the point of denying self. The mind, of which self is the center, will never *take up* the cross; it may sullenly endure to have it laid upon it, it may put up with it as that which is inevitable, but it will never take it up as an act of willing submission. But the mind of Christ is the mind that cheerfully yields to all that the Father appoints.

Tuesday, 20th. *Mark ix. 1 to 8.* Four men are here seen who have passed without death into the atmosphere and society of the heavens. 1. One only of the four is there by His own right. Pure and spotless humanity stands in the glory of the unsullied light, and holds familiar converse with the spirits of just men. The conversation is of the divine purpose and counsel. A death to be accomplished at Jerusalem, in agony and blood, *of which the chosen disciples cannot speak,* is the topic of converse in perfect calm and quiet. When earth has failed to understand the perfect Man, heaven sends its inhabitants to talk with Him. 2. The other three are in a state of daze, and when they do speak, blunder still in that company and light, just as they have done in the valley. Verily if heaven is being prepared for us it is necessary also that we should be prepared for it. There are subjects of agony and blood that we cannot talk of to-day. Well, let us wait. We will discuss them soon in the light of God. And for that discussion we are being prepared by these very dark sayings and mysterious experiences of the little while. Our failure is not that we do not understand, but that we do not trust. Instead of dying to self and living only in His wisdom and might, we propose our schemes, notwithstanding that should He carry them out we should be ruined.

From William M. Campbell:

The soul can withdraw from the multiplied cares and distractions of the work-a-day world life to find restful influence and inspiring companionship on the quiet heights. On the hill-tops of gracious ordinances, in special seasons of fellowship with the Eternal Father, through the revealing Son, by the blessed whisperings of the Spirit, the soul will feel and manifest

the reality and blessedness of upper-world revelations and voices in a way not otherwise attainable. Enjoying these things in heavenly places, with Peter it will say, "It is good to be here." In that clear upper air the eye will behold, as never before, the beauties of holiness and the deformities of sin. The soul shall put on a radiance born of an atmosphere purified from the influences of malarial levels. But it is not the will of God that the soul should seek selfishly to abide there. It is not to be drawn away from and raised uninfluentially above the crying needs of fallen men. The healing power of its contact with divine things is needed in the plain below. The attractions of a contemplative life must not therefore lead to forgetfulness or neglect of the demands for practical toil and self-denial. Neither, on the other hand, must those quiet seasons of withdrawal from earthly distractions be forgotten or neglected. The soul then puts on new strength by nearer fellowship with God. All this must not be defeated by the despotic tendencies and imperious claims of practical work. If so, the soul will suffer loss, power be paralyzed, and blessings be withheld from men. It is the union of both that will make the well-balanced, healthy, Christlike soul.

Wednesday, 21st. *Mark ix. 9 to 13.* On the descent from the mountain the Lord charged them that they should tell no man of the vision until after His resurrection. It appears as if the Lord had then walked on alone, and these men following had talked together. The reference to the resurrection had puzzled them. Presently they approach Him with a question, and it is somewhat difficult to trace the connection between the subject of their discussion and this question. From the Lord's reply it appears as though they had passed back to the talk of a week before, and of the confession Peter had then made concerning the Messiahship of Jesus. They have a difficulty about the coming of Elijah as foretold in the Scriptures, and in explaining that, He asks them a question (see R. V.). "How is it written?" etc., and so follows them in the way their minds have been traveling to the question of His coming suffering, confirming His teaching by their Scriptures. The statement that Elijah had come, and that men had done unto him whatsoever they listed, was of course a reference to John, the forerunner.

From J. C. Ryle:

"The Son of man . . . . must suffer many things." Why did our Lord say "must"? Did He mean that He was unable to escape suffering—that He must die by compulsion of a stronger power than His own? Impossible. Did He mean that He must needs die to give a great example to the world of self-sacrifice and self-denial, and that this, and this alone, made His death necessary? Impossible. There is a far deeper meaning in the word "must" suffer and be killed. He meant that His death and passion were necessary in order to make atonement for man's sin. Without shedding His blood there could be no remission. Without the sacrifice of His body on the cross, there could be no satisfaction to God's holy law. He "must" suffer to make reconciliation for iniquity. He "must" die, because without His death as a propitiatory offering, sinners could never have life. He "must" suffer, for without His vicarious sufferings our sins could never be taken away. In a word, He "must" be delivered for our offences, and raised again for our justification.

Here is the center truth of the Bible. Let us never forget that. All other truths compared to this are of secondary importance. Whatever views we hold of religious truth, let us see that we have a firm grasp upon the atoning efficacy of Christ's death. Let the truth so often proclaimed by our Lord to His disciples, and so diligently taught by the disciples to the world, be the foundation truth in our Christianity. In life and in death, in health and in sickness, let us lean all our weight on this mighty fact—that though we have sinned Christ hath died for us—and that though we deserve nothing, Christ hath suffered on the cross for us, and by that suffering purchased heaven for all that believe in Him.

Thursday, 22nd. *Mark ix. 14 to 29.* What a subject for an artist does this narrative present. Let us imagine it, and look at the central figures. 1. Jesus. His appearance may be gathered from its effect on the crowd. "They were greatly amazed and . . . . saluted him." Surely there was some change. Perchance the transfiguring glory lingered still, as when Moses' face shone in the olden days. 2. The baffled and beaten disciples, because prayer had little place in their lives. 3. The father. Honest doubter, and man of passionate desire and earnest search. "If thou canst!" "I believe, help thou mine unbelief." 4. The malignity of hell. The departing demon tearing his victim. Specially note that the prayer required was not special prayer for that specific case, but the prayerful habit, for Jesus at once sent the evil

spirit forth without offering any audible prayer. His was the prayer-life of utter dependence upon God, and so He was strong to accomplish otherwise impossible things. When the disciples questioned Him as to their inability, His calm and dignified answer is at once a revelation of the secret of His strength, and of the reason of their failure.

From C. H. Spurgeon:

There was an "if" in the question, but the poor, trembling father had put it in the wrong place. Jesus Christ, therefore, without commanding him to retract the "if," kindly puts it in its legitimate position. "Nay, verily," He seemed to say, "there should be no 'if' about My power, nor concerning My willingness; the 'if' lies somewhere else." *"If thou canst believe,* all things are possible to him that believeth."

There is a lesson here which we need to learn. We, like this man, often see that there is an "if" somewhere, but we are perpetually blundering by putting it in the wrong place. *If* Jesus can help me—*if* He can give me grace to overcome temptation —*if* He can give me pardon—*if* He can make me successful? Nay, you have misplaced your "if." *If* you can believe, He both can and will. If you can confidently trust, even as all things are possible to Christ, so shall all things be possible to you. Faith standeth in God's power, and is robed in God's majesty; it weareth the royal apparel, and rideth on the King's horse, for it is the grace which the King delighteth to honor. Girding itself with the glorious might of the all-working Spirit, it becomes, in the omnipotence of God, mighty to do, to dare, and to suffer. All things, without limit, are possible to him that believeth.

Friday, 23rd. *Mark ix. 30 to 37.* Again He leads these men through Galilee in privacy, and teaches them, and the subject is still that of the cross. These things are so full of mystery that they dare not ask Him questions. The last part of the journey He walked alone. On arrival at Capernaum, He asked them of what they were reasoning by the way. What a sad picture this presents to us. The lonely Man with the shadow of the cross on Him walking apart from His disciples. They following, and wrangling about place and office. How often the scene has been repeated. The Christ alone in His suffering and sorrow. His chosen workers quarreling about position. Oh, for some souls that will love Him for His own sake, and, leaving the self-seeking men, will walk by His side, and have "fellowship with his sufferings"! The type of character needed, Jesus revealed when He put the *child* in the midst. The man that has room and time in his life for the child is himself of the child-heart, and thus is able to attract, and be attracted by, the child. Such a man, moreover, is the one who has room and time for Christ and God.

From Alexander Maclaren:

"Last of all" is not the same as "servant of all." The one expresses humility; the other, ministry. There are two paradoxes here. The lowest is the highest—the servant is the chief; and they may be turned round with equal truth—the highest is the lowest, and the chief is the servant. The former tells us how things really are, and what they look like, when seen from the center by His eye. The latter prescribes the duties and responsibilities of high position. In fact and truth, to sink is the way to rise, and to serve is the way to rule—only the rise and the rule are of another sort than content worldly ambition, and the Christian must rectify his notions of what loftiness and greatness are. On the other hand, distingushing gifts of mind, heart, leisure, position, possessions, or anything else, are given us for others, and bind us to serve. Both things follow from the nature of Christ's kingdom, which is a kingdom of love; for in love the vulgar distinctions of higher and lower are abolished, and service is delight.

Saturday, 24th. *Mark ix. 38 to 50.* To-day's reading contains some of the most searching and awful words which ever fell from the lips of Jesus. The anxiety of Christ's disciples should be not so much for the orthodoxy of others, as for the inward orthodoxy of spirit which issues in the unstumbling walk. These utterances gather intensity of force when we remember that they were spoken not to outsiders, not to His enemies, *but to His own.* Their great teaching is that the most lawful things, the very gifts of God which appear to be necessities, hands, feet, eyes, are to be abandoned, cast away, if they become to us occasions of stumbling. The doctrine of renunciation has never been so strongly stated. We shall do well most seriously to examine all our lawful things in the light of these words. The Lord most evidently intended to turn the thought of

these men in the most definite and solemn way from attention to the unauthorized wonder-worker, to the necessity for personal examination and fidelity. Let the antiseptic salt work in their own lives, and then there would be little chance of quarrels with others. "Have salt *in yourselves,* and be at peace *one with another.*"

From J. C. Ryle:

"Master, we saw one casting out devils in thy name. . . . . And we forbad him because he followeth not us." To this intolerant spirit we owe some of the blackest pages of Church history. Christians have repeatedly persecuted Christians for no better reason than that which is here given by John. They have practically proclaimed to their brethren, "You shall either follow us, or not work for Christ at all." Let us be on our guard against this feeling. It is only too near the surface of all our hearts. Let us study to realize that liberal, tolerant spirit which Jesus here recommends, and be thankful for good works wheresoever and by whomsoever done. Let us beware of the slightest inclination to stop and check others, merely because they do not choose to adopt our plans, or work by our side. We may think our fellow Christians mistaken in some points. We may fancy that more would be done for Christ, if they would join us, and if we all worked in the same way. We may see many evils arising from religious dissensions and divisions. But all this must not prevent us rejoicing if the works of the devil are destroyed and souls are saved. Is our neighbor warring against Satan? Is he really trying to labor for Christ? This is the grand question. Better a thousand times that the work should be done by other hands than not done at all. Happy is he who knows something of the spirit of Moses, when he said, "Would God that all the Lord's people were prophets"; and of Paul, when he says, "If Christ is preached, I rejoice, yea, and will rejoice."

Sunday, 25th. *Mark x. 1 to 12.* It is of the utmost value to-day to have this clear, direct teaching of the Master on the subject of the marriage relation. It was raised, not because of the interest of the Pharisees in the question, but as a much-disputed point by which they hoped to entangle Him. With calm majesty He passes by them, and, having elicited from them the commandment of Moses, goes to the root of all things in the words, "From the beginning of the creation." The supreme and final authority is not the permission of a human law giver, but the will and intention of God. Let this be borne in mind. The tendency of much of the magazine and popular fiction literature of to-day is to loosen the marriage tie. Any such attempt is based upon *impurity,* and runs counter to the divine purpose. The marriage that is only a civil contract is but legalized vice, and hence divorce, its twin sister of impurity, may be no worse than it. The intention of God in creation is the union of male and female in marriage. Therefore marriage is a divine ordinance, and to make it anything else, or to enter upon the relationship in any other than that of recognition of God is to cut the nerve of its strength, and to make easy the drift into adultery and all impurity.

From J. C. Ryle:

"As he was wont he taught them again." Wherever our Lord went, He was always about His Father's business, preaching, teaching, and laboring to do good to souls. He threw away no opportunity. In the whole history of His earthly ministry, we never read of an idle day. Of Him it may be truly said, that He sowed beside all waters, and that in the morning He sowed His seed, and in the evening withheld not His hand.

And yet our Lord knew the hearts of all men. He knew perfectly well that the great proportion of His hearers were hardened and unbelieving. He knew as He spoke, that most of His words fell to the ground uncared for and unheeded, and that so far as concerned the salvation of souls, most of His labor was in vain. He knew all this and yet He labored on. Let us see in this fact a standing pattern to all who try to do good to others, whatever their office may be. We are not to give up teaching, because we see no good done. We are not to relax our exertions, because we see no fruit of our toil. We are to work on steadily, keeping before us the great principle, that duty is ours, and results are God's. It is not the "good and successful servant," but the "good and faithful servant," to whom He will say, "Enter thou into the joy of thy Lord."

Monday, 26th. *Mark x. 13 to 16.* A fitting and gracious comment on the foregoing utterances. He took the children in His arms and blessed them, laying His hands upon them. The stern upholder of the divine law recognizes and blesses the little ones whose training and culture so largely depend upon that self-same law. The disciples would have prevented the

coming of these children. His indignation with them cleared the way for the children. When will the disciples of Jesus learn that He loves the children, and that every barrier to their access grieves His heart? Not until they have learned the deeper lesson that "of such is the kingdom of God." When we all become as little children, then shall we not only cease our wrangling for position, but we shall love the children with His love.

From Eggleston:

Jesus was the first great teacher of men who showed a genuine sympathy for childhood—perhaps the only teacher of antiquity who cared for childhood as such. Plato treats of children and their games, but he treats them from the standpoint of a publicist. They are elements not to be left out in constructing society. Children, in Plato's eyes, are not to be neglected, because children will inevitably come to be men and women. But Jesus was the first Who loved childhood for its own sake. In the earlier stages of civilization it is the main endeavor of men to get away from childhood. It represents immaturity of body and mind, ignorance and folly. The ancients esteemed it their first duty to put away childish things. It was Jesus Who seeking to bring about a new and higher development of character, perceived that there were elements in childhood to be preserved in the highest manhood; that a man must, indeed, set back again towards the innocence and simplicity of childhood if he would be truly a man. Until Jesus Christ, the world had no place for childhood in its thoughts. When He said, "Of such is the kingdom of God," it was a revelation.

Tuesday, 27th. *Mark x. 17 to 22.* Let no mistake be made about this young man. He was a man of splendid character and record. No man could glibly say in the presence of Jesus Christ, "All these things have I observed from my youth," whose past had been one of debauchery. Let no mistake be made either concerning the missing factor in his character. It was not poverty. Very many rich men have found their way into the kingdom of heaven, "for all things are possible with God." No, the lack was that of control. The way to correct it was to follow the Master, and the supreme hindrance in his case was the abundance of wealth which ministered to the self-centered life. The Lord ever deals faithfully and directly with those who come to Him honestly seeking His guidance. There lies your way to life, "Follow me"! That He ever says to the seeker. The hindrance will then be indicated. To this man it was his wealth. To another it may be habit, to another, pride, and to yet another lust. Whatever it is, Christ will make it clear to the man who wants to know. He will not ask the poor man to give up his wealth, nor the man of pure record his impurity, nor the timid man his pride. Knowing perfectly all the facts, He will name the one thing to be abandoned.

From C. H. Spurgeon:

"Take up the cross and follow me." You have not the making of your own cross, although unbelief is a master carpenter at cross-making; neither are you permitted to choose your own cross, although self-will would fain be lord and master. Your cross is prepared and appointed for you by divine love, and you are cheerfully to accept it, you are to *take up* the cross as your chosen badge and burden, and not to stand caviling at it. The cross is not made of feathers, or lined with velvet; it is heavy and galling to disobedient shoulders. But it is not an iron cross, though your fears have painted it with iron colors. It is a wooden cross and a man can carry it, for the Man of Sorrows tried the load. Take up your cross and by the power of the Spirit of God you will soon be so in love with it, that, like Moses, you would not exchange the reproach of Christ for all the treasures of Egypt. Remember that Jesus carried it; remember that it will soon be followed by the crown, and the thought of the coming weight of glory will greatly lighten the present heaviness of trouble. The Lord help you to bow your spirit in submission to the divine will that you may go forth to the day's cross with the holy and submissive spirit which becomes a follower of the Crucified.

Wednesday, 28th. *Mark x. 23 to 31.* The Master went on to tell them that riches were always a snare. It is ever hard for a rich man to enter, just for the reason stated in the case of the young man. The disciples' question is a revelation of the common human estimate of things. "Then who can be saved?" It is so hard for us to believe there is anything wealth will not purchase. A man that has money can surround himself with all physical ease and luxury, can provide mental delight in a thousand ways: surely his wealth will help him with God. Nay, there it is powerless, for heaven holds no such distorted

views of relative values as we do. "Who can be saved?" The rich young man can, if he will submit himself to control, and without that no human life is perfect; the sentence must ever be, "One thing thou lackest." The impossibility lay in the man not in God. And if a man, conscious of the impossibility of his fulfilling conditions and following, will cast himself in utter helplessness on God, the impossible will be found to be possible. It has often been said that "man's extremity is God's opportunity." May it not be stated in slightly altered form? "Man's extremity is man's opportunity through God."

From John Bunyan:

The Interpreter takes [Christiana and her company] apart again, and has them first in a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also One over his head, with a celestial crown in His hand, and proffered to give him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor.

Then said Christiana, "I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world; is it not, good Sir?"

"Thou hast said the right," said the Interpreter; "and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what He says That calls to him from above, with the celestial crown in His hand, it is to show that heaven is but as a fable to some, and that things here are the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God."

Then said Christiana, "Oh, deliver me from this muck-rake!" "That prayer," said the Interpreter, "has lain by until it is almost rusty. 'Give me not riches' is scarce the prayer of one of ten thousand. Straws and sticks and dust, with most, are the great things now looked after."

With that Mercy and Christiana wept, and said "It is, alas, too true!"

Thursday, 29th. *Mark x. 32 to 40.* In this case it is definitely stated that "Jesus was going before." The disciples followed with an unnamable and awful dread upon them. His separation to suffering and all His recent utterances puzzled them and they were afraid. He turned round and called them to Him, and once again, only with more distinctness, told them of His coming passion and resurrection. He was interrupted by James and John. How sad the interruption, and with what tender patience He talked to them. All the Master offers us to-day is to share His baptism. The apportionment of the reward is in the hands of God. This much is certain. So long as we are seeking certain places of honor, we thereby prove our unfitness for them. Yet no man faces and shares the baptism of Jesus, by coming into living and active fellowship with His sufferings, without also coming to the throne of power and eventually receiving the reward of God. Oh, the shame of it that we are so often found arguing about our rewards when we ought to be sharing His cross!

From F. B. Meyer:

"They were in the way going up to Jerusalem, and Jesus was going before them." (R. V.) Behold that resolute Figure—the wan face lit up with the fire of an invincible resolve—going in front, climbing the difficult ascent. The apostles cannot keep step with His eager steps, and they fear as an instinctive dread of coming events casts its chilling mantle around them. There was something in their Master they could not understand.

Such moments come to all lives, when Jesus leads us to the cross. How often He asks for a deeper consecration; a more complete crossing of natural inclination for the sake of His gospel; an intenser purpose. At His bidding we must tear ourselves away from ambitions which have fascinated, and dreams which have allured. We must no longer live on the lower level, however pleasant to flesh and blood, but gird ourselves to go up to Jerusalem.

At such moments He always goes before us. We may not see Him until we begin to follow in the direction of His voice; but so soon as we set ourselves to obey, we become aware of His prevenient grace. He is just in front. He never puts forth His own sheep without going before them. He never asks us to tread a path which has not been trodden by His footsteps. Happy are they who follow Him!

In the first effort to follow Jesus, there may be amazement and not a little fear. The unaccustomed path, the strange look on His face, the shadow of the cross—all dissuade us. But as He dilates on the joy set before Him and us, we learn to think lightly of the difficulties in comparison with the goal.

Friday, 30th. *Mark x. 41 to 45.* In these words spoken to the ten who were indig-

nant with James and John (the *ten,* notice, Judas was indignant), Jesus declares the conception of life that is revealed to us in Mark's Gospel. "The *first* is the servant of all." If we measure by these standards many of the followers of Jesus to-day, we arrive at some startling results, and forecast the day when He will, upon the basis of His own teaching, try the work of His people. It may be we shall then discover that the chief disciple is not the one who is at every meeting, and all conventions, and whose Bible is most black with use for the enrichment of personal character, but that one who is so busy waiting on others, that meetings are few and far between, and the moments for private devotion very rare. The indignation of the ten is no more worthy of imitation than is the ambition of the two. Indignation and ambition were alike based on selfishness, and desire for greatness. They all had need to learn that the girdle of service is the only insignia of dignity in the Kingdom of God.

From George Macdonald:

The notion of rank in the world is like a pyramid; the higher you go up, the fewer are there who have to serve those above them, and who are served more than those underneath them. All who are under serve those who are above, until you come to the apex, and there stands someone who has to do no service, but whom all the others have to serve. Something like that is the notion of position—of social standing and rank.

But it is not so in the kingdom of heaven. The figure there is entirely reversed. As you may see a pyramid reflected in the water, just so, in a reversed way altogether, is the thing to be found in the Kingdom of God. It is in this way: the Son of man lies at the inverted apex of the pyramid; He upholds and serves and ministers unto all, and they who would be high in His kingdom must go near to Him at the bottom, to uphold and minister to all that they may or can uphold or minister unto. There is no other law of precedence, no other law of rank and position in God's kingdom. And mind, that is *the* kingdom. The other kingdom passes away—it is a transitory, ephemeral, passing, bad thing, and away it must go. It is only there on sufferance, because in the mind of God even that which is bad ministers to that which is good; and when the new kingdom is built the old kingdom shall pass away.

Saturday, 31st. *Mark x. 46 to 52.* How often has this story been preached about and written on, and yet how fresh and beautiful it is. Let us to-day note the progress in the experience of Bartimæus. 1. A blind beggar. To that nothing need be added as a description of need. 2. "Jesus, thou Son of David, have mercy on me." The best news he has heard for many a day is that the prophet is passing his way. He seizes his opportunity and cries out. 3. "He cried out the more a great deal." Rebuked and hindered he became determined. 4. "He, casting away his garment, sprang up, and came to Jesus." Oh, blessed invitation, the Master has sent for him, and with immediateness he goes. 5. "Rabboni, that I may receive my sight." Christ asks him what he wants, and with splendid directness he replies. 6. "He received his sight." Christ is not to be outstripped in immediateness, His answer and grace is as quick as the story of need in its telling. 7. " . . . . and followed him in the way." What other could he do? And yet what a marvelous journey that was for him. How many things to see. To follow Christ is to begin to live. These phrases and sentences reveal that progress. Take them slowly from the first, with its revelation of the sore need, to the last, with its statement of discipleship and find out your own position. We are all somewhere in that compass of experience.

Selected:

So with us, when our eyes are opened we follow Jesus in the way. Before that, we walk in our own way, in the way of the world; we follow the multitude to do evil, we follow our own sinful lusts and sinful passions; we choose our own way instead of God's way; we prefer the path which is most pleasant, most easy, most profitable; but when our eyes are opened all is changed, and we learn to say, "I loved to choose and see my path; but now—lead Thou me on." Thus we come to follow Jesus in the way; and that way is the way of holiness, the narrow way which leads to life. It is not always a smooth way; it climbs the Hill Difficulty, and anon winds down into the Valley of Humiliation; it passes through the Garden of Gethsemane, a place of agonized prayer; it leads to a cross, a lifelong cross sometimes; it carries us to a grave, but, thank God, a grave from which the stone is rolled away, and which is bright with the glorious light of a resurrection. And withal it is a way of pleasantness, and a path of peace, of peace such as the world cannot give, and it ends in heaven.